The LUTHERAN OUTLOOK

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Pointed Paragraphs

WHO'S WHO

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PUBLIC FUNDS FOR HOSPITALS

In a divided opinion the Supreme Court of Mississippi ruled that nonprofit sectarian hospitals are eligible for grants under the state's hospital construction program. The question came up in connection with a grant to the Sisters of Mercy Hospital in Vicksburg. Two justices filed a dissenting opinion. They said, "The hospital is decorated with religious property and there is a crucifix on display in every room, including those rooms in which charity patients are and will be admitted. The crucifix is generally recognized in this state as an emblem of the Roman Catholic Church and a symbol of its faith. The fact remains undisputed that the Sisters of Mercy is a religious institution composed of the members of one sect and pledged and devoted to furthering the principles of that sect under the complete and absolute control and domination of the leader of that sect." There are three Catholic hospitals in Mississippi and three Protestant—one Lutheran, one Methodist, and one Baptist. The editor of the "Baptist Record" at Jackson wrote, "Mississippi Baptists will not accept any public grant for their hospital. We are absolutely united in the belief that any public aid to sectarian hospitals would violate the traditional Southern Baptist principle of complete separation between church and state." The Lutheran hospital is under the control of Missouri Synod Lutherans. They have accepted state aid.

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CHANGING HISTORY

Soviet professors are rewriting history to suit themselves. In the German East Zone they are distributing the third edition of a textbook on ancient history to state schools. The book is fundamentally anti-Christian and atheistic and glorifies the Communist ideology. It asserts that Jesus Christ never lived, that there is no God, and that the Bible is merely a collection of myths, legends and tales. —In that book about the United States in 1984, didn't "Big Brother" have a bureau constantly engaged in rewriting history, even reprinting old newspapers to make the past conform to the dictator's ideas of what it should have been? What nonsense! We have always known that ideas can change the future, but this is a new notion, to change the past to suit yourself.

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MYRON TAYLOR'S SERVICE

The Newman Clubs are organizations of Catholic students attending state colleges and universities. The Federation of 500 Newman Clubs selected Myron C. Taylor, President Truman's "ambassador" to the Vatican, as the first recipient of its annual Cardinal Newman Award. The selection was made, not by the students, but by a committee of three priests, chaplains of Newman Clubs at Buffalo, Cornell and Columbia Universities. The committee called Mr. Taylor "a distinguished citizen who, in a special way, has contributed to the work to which the Federation is dedicated."—Does that mean that Mr. Taylor made special and distinguished contributions to the Catholic cause? I thought the representative to the Vatican was supposed to have been appointed for the purpose of rendering service to the American people.

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EPISCOPAL CHARGES

Members of the Protestant Episcopal Church want the House of Bishops to investigate alleged breaches of Church doctrine by Bishop Charles F. Hall of New Hampshire and Bishop Angus Dun of Washington. The charge against Bishop Hall is that he took part in a joint ordination with a Presbyterian and a Congregational minister, which was "Presumptuous, mischievous and irregular," and "the most flagrant breach of the Church's doctrine and discipline yet committed in the Episcopal Church throughout its history." The charge against Bishop Dun is that he had denominational ministers (Lutheran and Congregational) officiate at an Episcopalian service on Ash Wednesday. The charges are brought by the American Church Union, a national group within the Episcopal Church which is "dedicated to upholding the doctrine, discipline and worship of the Church."

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SUPERSTITION

The Feast of Corpus Christi (Body of Christ) was celebrated by Roman Catholics on June 8. On that day they have a procession in which the consecrated host (wafer) is carried through the streets for adoration. The pope, too, headed such a procession in St. Peter's Square, Rome. For the occasion a famous relic was brought to Rome from Orvieto. It is a host which in the year 1264, suddenly began to bleed as a priest who doubted the mystery of transsubstantiation was saying mass. This alleged miracle is supposed to have hastened the decision of Pope Urban IV to extend the Feast of Corpus Christi to the whole Church. —We can never be thankful enough for Martin Luther and the Reformation. But for the grace of God, there go you and I, in procession.

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CATHOLICS AND BIBLES

In Rocky Hill, Conn., the Gideon Society received the approval of the Board of Education to distribute Bibles to public school pupils who wanted them. Roman Catholics in the community protested and the distribution of Bibles stopped. Later a member of the Gideon Society spoke in the school and left some Bibles for pupils who might want them. A joint committee of the Catholic Men's and Women's Clubs then wrote to the State Board of Education asking action to stop Bible distribution. — I thought the Knights of Columbus ad last year said "The Bible is a Catholic book." Why is there such fear then that it may fall into the hands of Catholic children? Or was that ad only for Protestant consumption?

The Lutheran Outlook

Official Organ of the American Lutheran Conference

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EDITORIAL

Fateful Fifty

ACCORDING TO A NEWSPAPER REPORT today, June 8, the Augustana Church voted overwhelmingly in favor of a federation of the eight Lutheran bodies comprising the National Lutheran Council. A second proposition submitted, whether the Church was in favor of moving toward a merger of those eight bodies, also was affirmed by a large majority.

That was to be expected, as the leadership of the Augustana Church has been outspoken in its advocacy of those moves for at least a year and a half. When the Jan. 4, 1949, meeting of the "Committee of Thirty-Four" was called at the instance of the Augustana leadership, that was the sense of the meeting. Since then Augustana has replied "Not interested" when any suggestion of merger covering less than the eight N. L. C. bodies was made, or when feelers were put out for a meeting to sponsor an All-Lutheran Conference which would be a consultative group and not a merger.

On the next day, Jan. 5, 1949, Dr. N. C. Carlsen, since deceased, had called a meeting of representatives of American Lutheran Conference bodies to take steps looking toward merger within the Conference. But Augustana had preceded that by one day, with the Committee of Thirty-Four. On Jan. 5, therefore, Augustana was not interested in Dr. Carlsen's (and the U. E. L. C.'s) proposal of union within the Conference.

But others were interested. The U. E. L. C. under Dr. Carlsen, the Evangelical Lutheran Church, and the American Lutheran Church were so interested that they appointed a committee of six to make recommendations. This committee, after due consideration, recommended merger of the three bodies. The District Synods of the A. L. C. which have met up to the time of this writing have all voted in favor of the merger by large majorities. The U. E. L. C. can be expected to be in favor of it, since the initial impetus came from them. And articles appearing in the Lutheran Herald have supported the merger idea from the E. L. C. direction. The E. L. C. has also indicated that it is not interested at this time in merger moves that would go beyond the borders of the Conference. When a joint continuation committee was appointed and a second meeting of the Committee of Thirty-Four was held, E. L. C. appointed only "observers," not official delegates.

That is the situation as the Lutheran bodies begin their meetings this year. The Augustana Church has already held its convention, and before these words appear in print the Missouri Synod will have met in Milwaukee. But the A. L. C. and the U. L. C. will not meet until this fall, and the American Lutheran Conference meets last of all. What will be determined at these and other meetings this year may shape the course of Lutheran developments in this country for decades to come. Lutherans should be praying earnestly these days that the will of God be done.

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A number of questions occur to the interested observer at this point. First, what will happen in regard to the three-way merger proposed within the American Lutheran Conference? Second, if that merger is approved, what will be the effect on the Conference? Third, what will the vote be in the eight N. L. C. bodies on those two questions Augustana approved, federation and/or merger of those eight bodies? And fourth, and perennially, where will Missouri be?

By the time you read this the convention of the Missouri Synod will be over, and we may have some answer to question four. Some of us had hoped that this would be the year the Missouri Synod would join the National Lutheran Council. Three things, however, point in the

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other direction. (1) The committee appointed to study the matter of joining the Council and report to Synod reported unfavorably. There was a minority report by one layman, it is true, but with that one exception the committee unanimously recommended that Missouri *not* join the Council. (2) The "not interested" replies of Auustana and the U. L. C. when an All-Lutheran Conference was proposed, in which Missouri would have been included, turned a rather cold shoulder in Missouri's direction. (3) An editorial in *The Lutheran,* weekly organ of the U. L. C., after the death of Dr. Walter Maier, in which the value of Dr. Maier's work was unnecessarily deprecated, did not make the U. L. C. any dearer to Missouri.

A fourth fact might also be mentioned. The Augustana Church voted to join the National Council of Churches which will succeed the Federal Council. The U. L. C. will probably take the same step. I understand that a number of suggestions for changes in the constitution of the National Council of Churches, suggestions made by the U. L. C., were approved by the National Council constitution committee. Other National Lutheran Council bodies will also likely vote on membership in the National Council of Churches. This in itself might have an adverse effect on any movement in the Missouri Synod toward closer approach to National Lutheran Council bodies.

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Question three above, How will the eight N. L. C. bodies vote on federation or merger? can be answered to some extent. Augustana has already voted for federation and ultimate merger. The U. L. C. will probably vote the same way. The A. L. C. may vote for federation but not yet for merger, as it has another merger proposition on its hands right now. (But federation is not much more than we already have in the Council.) And, as said above, the E. L. C. has indicated that it is not ready at this time to consider merger beyond the borders of the American Lutheran Conference.

That leaves question one and two, which are especially interesting to our five bodies in the American Lutheran Conference. First, what will happen in regard to the three-way merger of U. E. L. C., E. L. C., and A. L. C.? As things look now, the outlook is very favorable for the consummation of the merger within a comparatively short time as such things go.

Then, what will the effect be on the American Lutheran Conference? We are celebrating this year the twentieth anniversary of the Conference. It was a long step forward in 1930 when the Norwegian Lutherans of the E. L. C. and the Lutheran Free Church, the Swedish Lutherans of the Augustana Synod, the Danish Lutherans of the U. E. L. C., and the German Lutherans of the A. L. C. agreed to cooperate with each other as a strong Lutheran federation. I believe the Conference has been a good thing for the Lutheran Church in America. I believe it has served a useful purpose.

But now I hear it said here and there that the American Lutheran Conference has probably served its purpose and need not continue; it is time for new alignments and coalitions. These voices may be right—I do not know. I can see that the merger of U. E. L. C., E. L. C. and A. L. C. would change the balance in the Conference where there have been three larger bodies with approximately equal representation, and two smaller bodies. The merger would make of the Conference a federation of one extra-large church, one medium size, and one small one. That might not affect the Lutheran Free Church greatly as it has always been a small group in the midst of larger bodies, and has not been disturbed by that situation. But it might put considerable pressure on the Augustana Church to seek affiliation elsewhere, for, as we know, Augustana has been the most ecumenically-minded of our church bodies, and is now in favor of a merger into one Church of the eight N. L. C. bodies. If merger of all eight is impossible, as it seems to be at this time, there might be a merger of those that are ready for it.

Since the above was written, the annual convention of the U. E. L. C. has been held, and another possibility is suggested. That convention, as was expected, adopted the resolution looking toward a merger of the three American Lutheran Conference bodies by a unanimous vote; but with this significant addition: "That we instruct our Union Committee to present to the other two union delegations the suggestion that we again invite the Augustana Church and the Lutheran Free Church to join in our merger movement." It would be a logical outcome of the American Lutheran Conference if, after twenty years of cooperation, the member Churches decided to become one Church instead of several Churches in a Federation. It is doubtful, as I see it, that the Lutheran Free Church would care to enter such a merger for it would thereby lose its distinctive character as a "free" church, which its members would be very loath to surrender. But there is no such reason why the Augustana Church should stay out. With its ecumenical spirit it is almost inevitable that sooner or later Augustana will merge with a larger body. It is just a question whether at this time merger with the U. L. C. would be more attractive to it, or merger with other bodies of the A. L. C. Conference with whom it has been in affiliation.

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Such questions will undoubtedly be in the minds of our Conference delegations as they meet in their twentieth anniversary convention this fall. And here is a related question: If the Conference, or a large part of it, merges into one Church which will have its own official publication, what will become of the *Lutheran Outlook*? I think there should be a magazine of this type to serve as the voice of Lutheranism in the land. It need not have the same name. It certainly need not have the same editor. But I would regret to see the demise of another Lutheran magazine that attempted to interpret Lutheran thinking to the community at large. We need to do more and much better things in that direction. What do you think?

Growing Secularism

WE HAD A COUNTRY in which God and religion were recognized as a natural and unobjectionable element in the common life. Public school classes frequently began the day's work with Scripture reading and prayer. The churches were asked to supply chaplains for the Army and Navy. The national Congress and the state legislatures began each day's session with prayer. The name of God was stamped on our coins. A regular part of almost any school's graduation exercises was the baccalaureate service. Schools cooperated with the churches by releasing time for religious education of the children. Churches used school auditoriums as temporary meeting places with the consent of school boards and taxpayers. Church property was exempt from taxation, which was in effect a subsidizing of all religions by the government. All of this indicates not an official attitude of indifference to and aloofness from religion on the part of the American people and their government, but rather one of warm interest and cooperation.

I put the above sentences in the past tense because the situation is changing. Secularism—that is, a way of life that leaves God out of consideration—is more and more taking possession of the field. And the churches, which deplore the encroachments of secularism, are themselves partly to blame.

For example, when the Freethinkers took the Champaign, Ill., released-time religious education case to the U. S. Supreme Court, the Baptists filed a brief with the Court supporting Mrs. McCollum's complaint. A Christian denomination joined with an atheistic cause! And this odd combination won the case. Not only that, but the Supreme Court decision was couched in such general terms that it declared any use of public property for religious purposes is contrary to the First Amendment. Not only does this outlaw released-time religious education, but if enforced consistently would also ban chaplains in the armed forces and forbid the use of school auditoriums for church services on Sunday. The Baptists won a Pyrrhic victory there. They won a point in their zeal for the separation of church and state, but they lost a vast area to secularism.

Again, when the Conference on the Church and War was held recently in Detroit, the following resolution was adopted: "The time has come for the churches to signify their separation from war by the abandonment of the military chaplaincy and the substitution therefor of a supra-national ministry to all men caught in the toils of war—to friends and foe alike—a ministry which the churches exclusively will finance and control." Thus, with a perfectly good motive, the renunciation of war, the churches are urged to break off a long-standing cooperation with the government in the military chaplaincy.

The latest instance of a church helping to make our country a purely secularistic state has to do with baccalaureate services. In Somers, N. Y., a Roman Catholic priest wrote to the school board: "Our objection to the annual religious baccalaureate service for the Catholic, Protestant, and Jewish students is that Catholics are forbidden by Canon 1258 of the Code of Canon Law of our Church to actively participate in the religious services of non-Catholics." The principal of the school asked the State Commissioner of Education for a ruling, and counsel for the State Education Department issued the following statement:

> "Baccalaureate services are religious services, and consequently under the State Constitution may not be held in the schools. I know it is true that many boards do hold baccalaureate services in the schools and no objection is raised. An attempt is made to make them non-sectarian, and representatives of the different religions participate. However, where there is an objection, in my opinion, the board would have no choice but to call off the school exercise. Under such circumstances, the practice is to hold baccalaureate services in various churches and permit the children who wish to attend to do so. The attendance cannot be made compulsory. I think in fact in many places several baccalaureate services are held, and those of different religions attend their own."

America is changing. For 150 years the attitude of the state was one of benevolent interest in and cooperation with the religious institutions. The First Amendment was interpreted to mean that the state may not favor, or "establish," any one religion to the exclusion of others; but not that the state may not favor all religions without discrimination. Gradually the government is being forced by freethinkers and secularists into the position of absolute aloofness to all religious customs and practices. And the churches are helping to bring about this situation. The very ones who want to make America Christian are helping to make America secularistic.

Concerning Church Unity

(A Guest Editorial)

MUCH IS NOW SAID and written about Lutheran Unity. In some of the articles dealing with this question we find every so often the warning against "undue haste." I feel that the Lutheran Church bodies should rather be urged to make haste, to get busy and lose no more time. Too much time has been lost already with writing and talking that sometimes helped separation rather than unity. One article I have read lately expresses the belief and hope that the time is not too far distant when "One Lutheran Church in America" will be a possibility. May the author be right, but it seems to be that such a belief has a very scanty basis in view of the attitude of some of the Lutheran bodies.

"One Lutheran Church." A beautiful hope, an eventual possibility, but hardly a probability for a long time to come except the Lutheran Church, at least some of its bodies, undergo a decided change in their approach to this question from the particular to the general viewpoint. Many people ask, Why is that so? What is the

answer? The reason perhaps lies in human nature, for which it is hard to agree when agreement must include the relinquishment of particular views or traditions that give a superiority complex, or if the conditions are screwed up too high and the basis is kept too narrow.

The history of the Church and the religious situation in our country proves that thinking and believing, earnestly and honestly, on the same thing may produce different results in different quarters. The main obstacle to the realization of "One World," a dream of our present time, is the unwillingness of states to give up their sovereignty, their independence and national pride even for a cause as great as world union. Church history also teaches that people are anxious to preserve their individuality and particularity in their church, their national and religious traditions and spiritual heritage. They resisted as much as they could the infamous dictum: *cuius regio, illius religio,* and in some cases resist today becoming absorbed in a new organization unless they can put their own stamp on it. Unity by merger of different constituents of different background cannot be effected by resolutions or conventions. To bring it about the contracting parties must be free to grow together, living and working and praying together for it. (Eph. 4:13,15b,16; John 17:21; Rom. 12:4,5.)

The Bible is accepted by all Christians, though there are passages concerning important doctrines on which the opinions of many people, even devout and earnest Christians, as well as learned and enlightened commentators, are more or less widely divergent. Such considerations must come to one's mind in view of the doctrinal differences between Lutheran Churches and the way agreement and harmony has been sought.

Conferences and committees have tried to straighten out those differences as to understanding, interpretation of Scriptures, practice and terminology. Such negotiations have gone on between various Lutheran bodies for a hundred years. It seems some people never tire of meeting and turning the same things over and over again. The aim of these negotiations was, of course, to bring out the truth and combat error and heresy by making the other side see the truth as the one side saw it. Then other conferences were necessary to induce the opponent to express the result of former conferences with the same words, commas and quotation marks, and in the same spirit as the other side used to express it. When that was finally accomplished and everyone was happy, then one or the other side, generally it was the other, claimed that the agreement could not be accepted because the opponent did not really mean what he had said, though using the same words. Well then the procedure had to start all over again, the aimless pursuit of a vanishing agreement continued, always producing new declarations, brief and long statements, opinions and explanations which again could not be accepted because one or the other side, generally the other, could not admit that it was wrong, neither side being able to accept the dictum of the other. Lutheranism was the pearl of great price, claimed by many but pretended to have been entrusted by the Lord to just one synod. This sort of thing has gone on for a century and the end seems to be not yet. It has been a sore spectacle before the Christian world, and has made it doubtful to the rest of the Protestant Church in our country whether the Lutheran Church can be a positive force in the religious life of America. The continuation of these confessional feuds and squabbles in the name of orthodoxy may wreck the whole endeavor of honest and earnest Lutherans to bring about unity and harmony and make a beginning now.

It is time now to break through the ridiculous and aimless routine of trying to unite by talking about things which have been talked over a hundred times in conferences and committees, mostly debating confessional platforms which are self-evident to all Lutherans or of little significance for the Lutheran people outside of theological circles. It seems to be time now to emphasize the things of doctrine and practice that all Lutherans accept and treasure as common possessions which bind us together, which we love and cherish. It is time to forget about the things of comparative insignificance which may separate. The time is come to put the hand to the plow and start plowing a new field, the field of Lutheran harmony and unity; to lift up our heads and look forward to the one great goal, still far away and partly hidden in the haze of the future, the One Lutheran Church. The time is here for Lutherans to express convincingly the will of the Lutheran people to forget divisions and not to pay attention to the croaking of those who fear that Lutheranism will perish from the earth because some cannot believe that the pope is the AntiChrist, that engagement is marriage, or there are different opinions about millennialism and other questions.

A truth may be overworked and thereby lose its impact. Such a truth, it seems to me, is the truth and basic declaration that unity cannot be established except on the basis of "complete" agreement in doctrine and practice. All Lutherans agree, but must that mean agreement to the last letter, must truth be stretched out to the periphery and include half-truths, theological speculations, open questions and the like? Why emphasize this condition to the extent of making it a straight-jacket for individual thinking and research? Doctrine and pastoral practice are things of the spirit, too. At every pastoral conference the discussion of doctrinal questions and problems reveals a diversity and variety of opinions, of Scriptural interpretation, which is sometimes quite surprising. It is also refreshing, proving that there is still independent thinking alive among the pastors.

Let us remember a very notable and fine saying which should not be forgotten when thoughts of unity and merger are in our minds. I do not know who coined it, but whoever did was a very wise man: *"In necessariis, unitas; in dubiis, libertas; in omnibus, caritas."* I believe if the Lutherans of America allow themselves to be guided by this motto, the time will not be very far off when "One Lutheran Church in America" will write *finis* to the present divisions and controversies. In the past we Lutherans have emphasized in too many ways

ne first sentence, *in necessariis unitas,* by declaring all nd everything in doctrine necessary. We have condemned the second sentence, because if everything is ecessary nothing can be considered doubtful from the onfessional point of view; there could be no open questons and no individual interpretations concerning any uestion. And we generally dispensed with the third entence entirely. We believe that the basis for unity hould be made wide and flexible enough to exercise all hree virtues, *unitas, libertas* and *caritas.* It would help we Lutherans would overcome some of our traditional loofness and narrowness, our doctrinal stiffness, and ccept the Scriptural conception of necessariis: necesary, needful things, really indispensable truths (Acts :37; 16:31; Rom. 10:9-13). We believe, too, that Mark :40 should not be entirely overlooked. Christ perhaps ould dismiss the hesitations and doubts that bother ome people in regard to this question with just this word. here is, it seems to me, no Lutheran Church in this ountry with which we could not merge today and which ould not have a rightful place in the building of the One Lutheran Church," in spite of peculiarities and ivergent confessional opinions which may seem strange o our understanding—or should we say traditions? Uniormity which is sometimes substituted for conformity, greement, is today and will probably be for some time o come an object of faith and a subject of hope.

It is said that strength is not necessarily in great numers, that God does not bless great organization. True, ut is it not a fact that great numbers and organizations are in a better position to accomplish great things than small forces? I am sure that God blesses the Protestant Church just as much as the Church of Rome, but there can be no doubt that the Roman Church accomplishes more and has a stronger appeal and impact because of its larger numbers and its stronger organization. We can rightfully say that spiritually the Lutheran Church offers infinitely more and greater blessings than the Roman Church, or perhaps than any other Church; but would that fact excuse us from making use also of the advantage lying in stronger and greater forces, in numbers and organization, which could be ours through mergers?

Surely God can do great and wonderful things with small numbers and weak organization, and has given sufficient proof thereof in Scriptures and history. Should we console ourselves that it does not matter whether we are small and weak and insignificant because we as Lutherans can join to our weakness the spiritual power we are privileged to possess in the Word of God and the pure doctrine, and be as strong as anybody? It would indeed be small consolation if at the same time we are wasting the tremendous energy and other benefits which could be mobilized by merging all the scattered bodies into one great Church. Sometimes it seems as if we were afraid to be big and strong. The time has come to push ahead! Let us make use of the opportunity; let us come together.

C. Taubert
Fort Collins, Colorado.

That Kingdom of Babes

J. Sheatsley

WHAT JESUS SAID ABOUT BABES, that of such is the kingdom of heaven, has always been on my mind, just what the words mean for the ndividual and for the church at large. A few years ago was asked to prepare the copy for the Teacher's Quarerly. One of the lesson texts contained the words from ne of the psalms, "Out of the mouths of babes and sucklngs hast thou ordained strength," also related passages rom the New Testament, particularly these of our Lord, I thank thee, O Father, Lord of heaven and earth, beause Thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, or so it seemed good in Thy sight."

In preparing the lesson material I naturally gave much hought to these and related words of Jesus. What struck ne most forcibly was that our Lord here placed babes n contrast to the wise and prudent. I do not think for moment that our Lord here had in mind vain know-itll fellows, but sensible learned men, such as the scribes nd lawyers of His day. It thus becomes apparent that n Jesus' day already the so-called learned or "wise and rudent" were loaded down with a form of knowledge r wisdom that had no vital bearing for the kingdom of God. With all their knowledge or wisdom they lacked the vital factors of a living religion.

When that particular lesson came up in our Sunday school class, though I was not the teacher, I took occasion to remark how theologians of the past had often messed things with their speculative and controversial methods, after the manner as Paul puts it, "Strive . . . about words to no profit but to the subverting of the hearers." The Mrs. of a theologian heard what I said. After class she remarked to me, "You seem to have it in for the theologians." "Well," I replied, "I think they need something like that." "I don't know," was her reply. "I have to live with one." Oh my, poor girl!

But I am of the same opinion still. In studying my Bible I do not find any speculative discussions about our relation to God or His relation to us or about the way of salvation. There were many types and symbols in the ritual that Moses elaborated for the Jewish church, but they all pointed to plain features of the tabernacle worship and to an everyday religious life. This becomes obvious at once when one looks at the Ten Commandments. It becomes especially obvious also when one looks at the 38th chapter of Deuteronomy, the blessings

and the cursings for obedience or disobedience. The matters spoken of all pertain directly to everyday living. Then look at the summary of the Law and the Prophets: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. . . . Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

One also finds mystic visions in some of the prophets but when rightly expounded one finds that they, too, point to plain facts in everyday life or to God's governance of the world.

Coming to the New Testament we shall first look at the Gospels and the teaching of our Lord. Here all types and symbols of the Jewish ritual drop out. Not even the Sabbath, it appears, was strictly observed. If on a Sabbath Jesus happened to be where there was a synagogue it was His custom to attend, but aside from that He went on as it appears with His teaching and healing on the Sabbath as on other days. As we know He was repeatedly accused of breaking the Sabbath by healing on that day or by some other offence forbidden by the traditional law.

When we come to Jesus' teaching, to speak first of the subject matter, we find that He always knew just what He was talking about; we accordingly find no speculations, no theories, no mere opinions, no uncertainties of any sort. There was no occasion or possibility for dubious terms, for He always knew just what was what. And be it noted, too, that Jesus always dealt with the real and vital things of life or, to use a later term, of the Christian faith. We humans, on the other hand, though we are supposed to be led by the Spirit in speaking of these things, develop all sorts of theories and opinions such as theories of inspiration and of the atonement, and apparently the more learned men become the more prolific they appear to be in spinning theories. There was nothing of that in Jesus teaching. There might be mystery in the thing said, but as to the thing itself that was given as a plain matter of fact. For example, "God so loved the world that He gave His only begotten Son" etc.; or "I am the way, the truth, and the life," etc.; or "I am the resurrection and the life," "I am the good shepherd." Jesus always knew just what He was saying and how best to say it. He also said it in simple words, words that every one could understand. Is there a single word in the Gospels in our English Bible that necessitates an average reader getting a dictionary?

When we come to the apostles we come to what may be called secondary teachers compared with their Master, though Jesus bestowed upon them the Holy Spirit of whom He said that He would lead them into all truth and bring all things to their remembrance whatsoever He had said unto them. In subject matter the apostles closely followed their Master. They dealt only with the essentials and certainties of faith and life. In their writings we find no theories or speculations, no uncertainties or "doubtful disputes." They followed their Master in making their yes yes and their no no, "for whatsoever is more than these cometh of evil." As to Paul, he was a mighty logician, but he always kept his feet on the ground and dealt with practical matters or facts of faith such as the great contention for justification through grace and faith alone without the deeds of the law. Peter says of Paul's epistles, "in which are some things hard to be understood," but when he adds, "which they that are unlearned and unstable wrest, as they do also the other Scriptures unto their own destruction," it would seem that he is not thinking of open-minded persons who are ready to accept plain statements of fact, but of such as have notions of their own which they seek to foist upon Scriptures.

Some Examples

We have been looking at the Scriptures, let us now look at some theological writing. When my class graduated from the Seminary in 1887, Dr. C. H. Schuette invited us to dinner one evening. In the conversation that followed, the question naturally came up as to how best to continue our theological study. Of course, he advised us to keep up our studies and, if I am not mistaken, suggested some authors. I think *Philippi's Glaubenslehre* was one, five volumes. Some years later I got Philippi and later on Frank's *Die Theologie der Concordienformel* and still later *Johann Gerhardt's Loci* and various others. Also some years after leaving the Seminary I began and finished a post-graduate course under Dr. Revere Weidner of Maywood Seminary, Chicago.

All in all I have quite a library on theology in its various forms and while I have not read everything in those books, I, for a busy pastor, have read far more than just a little. And I am not sorry that I got the books and did that reading. I am sure it did me good.

But what has all this to do with the subject I am discussing, the Kingdom of Babes? We shall see. Bishop Herbert Welch, Methodist, on coming to be eighty years old, said, "As I get older life becomes simpler because I see the essentials more clearly in the evening light." I wonder whether we oldsters, eighty, ninety or more years old, do not agree with the bishop on that point? But this clearer insight in the "evening light," if it applies to life as a whole, must also apply to sections of life. I shall speak of but one such section, namely, theology.

There is theology in the Bible; fact is, the Bible is the real source of theology. But, as we saw, neither the prophets nor Christ nor the apostles used theological forms in their teaching. Nor do we mean that the teaching of the Bible cannot or should not be put in theological form. Our creeds or confessions, our catechisms and other such writings all deal with theology and are most helpful. The essential thing about them, of course, is that they give the correct teaching of the Bible and also that they do so in simple language. What we are concerned with here is theology in its higher or learned forms and what we are after is, what do we find in this learned theology of the church?

I said above that I have done quite a bit of reading of theology, I also said that I am not sorry that I did it. But this is what I found on coming of age, that page after page of what I read dealt with non-essentials, with speculations, theories, human opinions, rationalisms,

vithout any vital relation to the Christian faith or to Christian life. Unless one is solidly grounded in the plain teaching of the Scriptures, such theology can easily create doubt and spiritual indifference.

As an example look at Germany, what she has come o; all because of her departure from the plain teaching f God's Word. With all her great theologians, philosohers and scientists, her leaders and the mass of her people did not have the good judgment to see where Hitler was leading them to or, if they did know, they were too indifferent toward God to protest. At a synodical gathering at Frankfort in the summer of 1946 Niemoeller is reported to have said: "If the 14,000 German pastors and their followers had stood together to denounce the Nazis, they might all have been shot, but it would have opened the eyes of the world and might have saved 35,000,000 lives."

Theorizing and speculating on church doctrine readily leads to controversy and theological hair-splitting, *Dognengezank*, as Le Seur calls it, sometimes called a "German trait." As we oldsters recall we had an example of this *Gezank* right here among ourselves, the Predestination Controversy. For a score or so of years it was a violent thing, so much so that it split synods, set up opposition altars, confused individuals and families and gave general offense to the church. It began in the seventies and hung on for some sixty years before peace was declared. And what was it all about? I remember distinctly when the committee on peace reported at synod—in thirty-eight, I believe—how we were told not to ask any questions as to any one recanting anything. To me this seemed strange. Here was a violent controversy running for years, yet no one said anything amiss and hence there was nothing to recant or confess. As I saw it, one side or the other, or possibly both, must have been guilty of some heresy and hence before peace could be declared confession was necessary; either that or else the whole wrangle was over speculations and non-essentials. Just that, it appears, is what the controversy in substance was, a wrangle over non-essentials, matters not vital to a sound faith nor to a fully religious life; and, in view of the resulting evil fruits, that called for a confession all around. But there has been nothing of the kind, no public statement to that effect. Our people—I am thinking particularly of the lay people of the church—have a right to be told that very thing, that the whole controversy was over matters unessential to a sound and living faith. The present committee on Doctrinal Unity between the Missouri Synod and the American Lutheran Church had a fine opportunity to make some such statement or at least ignore the whole matter, but instead the committee drew up a new formula, with a sharp slant toward Calvinism, to pass on to coming generations. The thing to do is to make confession and forget the matter, which some of us are trying to do. Another way would be to sidestep the committee's whole report, as I believe one district has done, on the ground that we do not need a new confession of faith.

I think it will be helpful to look at another example of superfluous argument over church doctrine, one taken from the *Outlook* with the editor's consent, the recent discussion of the inspiration of the Scriptures. What suggested this discussion as an example was especially Rev. A. V. Neve's note in the May, 1950, *Outlook* under the "Reader's Viewpoint." Neve there makes this statement: "It is not inspiration as a fact that is an issue, because all Lutherans believe that the Word of God is inspired; they would not be Lutherans, if they did not believe that the Word of God is inspired." What they are not agreed on is a theory of inspiration, just how inspiration is to be explained; and just there, since a mystery or miracle is involved, the door opens to theorizing and useless disputations. I did not read those papers a second time and when I read them what I am speaking of here was not on my mind. Quite possibly various helpful statements are found as one reads along. But here is my challenge: aside from the subject itself, the bare fact that the Scriptures are divinely inspired, what would a pastor find in those papers for a practical, edifying sermon or for preparing a class for confirmation or for visiting the sick or for dealing with a person fallen into some grievous sin? Do you see what I am after? the uselessness or rather the perverseness of theorizing and speculating on the plain truths of God's Word.

Those Babes

But who now are those babes of whom Jesus speaks, babes in contrast to the "wise and prudent"? As I understand Jesus those babes are all those, no matter how learned or great, nor how lowly, who without questioning accept the plain teaching of God's Word and who earnestly seek to live the truth in their everyday life. It is out of the mouth of such that God "has ordained strength"; for the real strength of the church resides in members of that character. I think probably that is about what the evangelist Moody meant when he was asked after a meeting how many were converted: "Two and one-half." "I suppose you mean two men and one boy." "No, two boys and one man."

In conclusion now, as to theology, real theology, there is endless opportunity for theologians to work with that. All of life, the whole infinitely complex social order lies before them; and the very greatest need of the day, probably greater than in any time in past history, is to have real theology, the Word of God, rightly applied to the problems of life: to education, to politics and government, to the multitudinous forms of business, to labor, to entertainment and sport, and to all the other endless activities of our complex life. It is just because of the lack of the application of theology to these problems that the world is so utterly confused to day and trembles with fear of things that may come. There is thus a vast field for theologians to exercise their wits without jumping the fence to get into theorizing and speculation. Go to it, you theologians; God will be with you in the work.

A Rural Life Ministry

O. E. Clausen

WITHIN RECENT YEARS we have become exceedingly rural life conscious—something which is, perhaps, over-due.

Our Lutheran Church is focusing a new and increasing attention on the rural community, and so is both state and federal government.

Programs designed to develop a strong rural Church and a vigorous rural Church life have been developed and are now aggressively promoted.

With the enactment of the Hospital Survey and Construction Act in 1946 there was launched the most comprehensive program ever undertaken for meeting the health needs of rural America. As the Church could no longer take the rural area for granted, so the State could no longer take the health of rural America for granted.

The state surveys that were made, and they were made by all the states, revealed that vast populatiton areas had no medical doctors or dentists. Other areas did, but a woefully inadequate number of them. Areas were found where the doctor-population ratio ran as high as 1 to 6000 while the accepted ratio is not more than 1 to 1500 for adequate medical care.

In the surveys it was also found that more than 40 per cent of the 3070 counties in the United States, with a population of more than 15 million people, had no registered hospitals. Thus on America's health front there was both a need and a challenge.

With the enactment of the Hospital Survey and Construction Act, which provides for federal aid to communities for hospital construction, there came a veritable rash of hospitals. Communities with priority rating were quick to make use of available funds for hospital construction and to provide local funds to qualify for federal aid.

By December, 1949, the Surgeon General, U. S. Public Health, had approved about 1000 hospital project applications. Seventy-seven per cent of them were for general hospitals and the majority of them from rural communities, seventy per cent of them from towns of fewer than 10,000 people. It is estimated that about eighty per cent of applications not yet approved are from rural areas.

The general hospital is moving out into rural America. So are an increasing number of medical men.

That the general hospital in rural areas of America is meeting a real need, and that it is providing a large service, is verified by the experience of the Lutheran Hospitals and Homes Society, which has pioneered providing better hospital and health facilities for t rural people, who have for long been a medically ne lected people.

That communities having hospital facilities, or planni to provide such, desire private agencies to operate th institutions is evident from the hundreds of requests th come into the office of the society at Fargo, North Dako

As of last May, the Lutheran Hospitals and Hom Society was operating 23 hospitals in a seven-state ar in the midwest, Colorado, Iowa, Nebraska, Monta North and South Dakota, and Wyoming. In addition the hospitals the society operates five homes for ag and one school for crippled children.

The 21 hospitals, ranging in size from 15 to 75 be in operation in 1949 had a total of 17,282 admissions, a 3028 out-patients, for a medical service to more th 20,000 people during the year. These hospitals had birth record of 3113 live babies.

In the homes for aged there was a daily guest aver of 235. In the school 72 pupils, too severely handicapp to attend public or parochial schools, were enrolled. Th in all of its institutions the society served a daily aver of 757 individuals in 1949, not including the babies.

To provide such a large ministry requires a large st Including the board of directors, the office staff of twel district administrators and institutional staffs there w a total of 775 persons involved in the total service of society in 1949.

On the board of directors of the society there are me bers from the following Lutheran bodies: ALC, EL AUG., FREE LUTH., ULCA, MISSOURI and UNIT DANISH. The membership of the society is made up Lutheran men and women from all of the groups. N Lutherans are associate members.

With the present large program, and with the progr growing as rapidly as it is, and with the opportuni multiplying, there is emerging a growing and urg need for a more effective recognition of the society its work. The Lutheran Hospitals and Homes Soci with twelve years of experience, recognized and accep by both federal and state, Hospital, Health, and Wel Departments, in all the states where it has instituti provides the Lutheran Church with an agency thro which the Church has an opportunity to take an ac and effective part in the developing health and wel programs in rural America.

Is the Lutheran Church Giving Adequate Attention to Ethics?

J. P. Pflueger

QUITE FREQUENTLY, when a person for some time has been thinking seriously about a certain problem, he is agreeably surprised to find other kindred souls, here and there, who have been thinking about the same thing. Not infrequently he is still more agreeably surprised to find that the conclusions arrived at also agree to a remarkable degree.

I do not wish to imply a belief in any mystical Zeitgeist, which controls the thinking of men, but when this theme was suggested to me, it seemed to be the product of my own mind. I trust that in the development and discussion of the problem involved we may reach equally harmonious views. For this reason I more cheerfully expose my answer to this somewhat controversial question to the critical forum of my fellows.

There are several methods by which this question could be discussed or answered. One would carefully examine all the books, essays and official publications of the Lutheran Church on ethics and ethical questions for the last ten or fifteen years, following this with a critique and evaluation. This would undoubtedly be a profitable exercise. But this method is not to my liking, nor do I believe that sufficient time would be available for that kind of a study.

I prefer to examine the product of our Ethics. By this I do not mean a criticism of the morals of our Lutheran people; I mean an examination of the moral judgments and criteria as I have experienced them through the years, in public and private, in church and Luther League conventions, Bible camps and at our Lutheran Faculties conferences as well as in articles and books published and circulated among our people, lay and clergy.

This may not be as scientific and exact as the other method, but I do believe it will not only be more interesting but more practical. Ethics is not a mere theory in books. It is practice in life. Besides the opinions and judgments met in our people stem directly or indirectly through our pastors, teachers, and literature from our colleges and seminaries and their literature.

It will not be possible or desirable to give particular sources of all the opinions discussed. Most of them will however be recognized equally by all of us. Some of them may be held by only a very small minority. Other opinions, true or false, are held by larger groups. This very fact alone, that there are wide differences of opinion on ethical questions, makes it necessary to answer the question, Is the Lutheran Church Giving Adequate Attention to Ethics, in the negative.

This does not mean that there is anything fundamentally wrong with the ethical pronouncements of the Lutheran Church. Certainly it does not mean that there is any inadequacy in the Bible, which the Lutheran Church accepts as the, and the only, source of doctrine and life.

It does, however, mean that the Lutheran Church has failed to keep our ethical pronouncements up to date. Because of this, confusion of tongues prevails on many modern problems. We have only to think of the lamentable contradictory utterances on war and on the Christians' participation in the armed force of the government. We have seen that a mere reference to the sixteenth article of the Augsburg Confession is not sufficient. Jesus promised that the Holy Ghost would guide the Church into all truth, and it is necessary for the Church to reexamine this problem in the light she has today. The few recent text-books on Christian Ethics that have come to my notice have been disappointing because, for the most part they seem to be simply a restatement of well-worn pronouncements. Other subjects on which new statements need to be made are, Church and state, property and labor, marriage, birth control, divorce and remarriage of divorcees, etc. In the constructive part of this paper, I will try to give suggestions as to what I believe should be the position of the Church on some of these questions.

With all our boast of a complete break with the medieval traditionalism, too many of our ethical judgments are a mere taking for granted that what has been considered right or wrong is really right or wrong, without a new examination of the premises. Above all, we have been chary of making new ethical pronouncements, as if the Holy Ghost had deserted the Church after Augsburg.

Because of this failure of the Church to reclarify the grounds of the ethical rightness or wrongness of an act, our own people are confused. The modern mind no longer accepts the conventional moral code as final, and because parts of this code have been shown to be merely social customs or tabus, he knows no criterion of determining which are true and which are false. The world has ended up by disregarding all as absolute. Our Lutheran people have not escaped the influence of the resultant relativism.

It is not the whole answer to say that the Bible is God's infallible Word and therefore we need no restatement. The Bible is not a code of laws. It is a revelation of principles. Almost as much danger has been done by a misuse of the Bible as a catalog of things to do and not to do as by the rejection of the infallible character of God's revelation. It is impossible to keep clear the Christian freedom from the law, when the Bible is looked upon as

a moral code. We have only to think of the Third Commandment. Remember the Sabbath day to keep it holy. To say that part of this commandment is ceremonial and the other part is moral, raises dangerous questions as to whether other parts of the Commandments may not also be eliminated from the moral law. Is this not perhaps the reason that some of our people fall prey to sabbatarianism, while others become conscience stricken about meats and other Old Testament usages? Even Lutheran pastors use the word "sabbath" ambiguously, to say nothing of the legalistic usage by a few. We need to re-emphasize Luther's crystalization of the ethics of Christianity as fear and love of God. Nothing apart from that is moral and anything in addition to that is legalism, and work-righteousness. We should be able to realize the impossibility of achieving a true ethic by this kind of use of the Bible, by the ridiculous fruits of such an approach, such as the condemnation of buttons, jewelry, cut of clothing, etc. It has seemed to me that some of our discussion about women voting and speaking in church, as well as length of hair and the like, spring out of just this misuse of the Bible. No, the Bible is not a code book, and Christians are free from all law and not only the ceremonial part of it. Christian ethics must flow from the life-giving spirit of holiness, as it is revealed in the Bible as a whole. In order that it may ever do this, a constant reinterpretation is necessary as life itself changes with each generation.

Another thing that shows that our Church is not giving adequate consideration to ethics is the prevalence among us of ancient dualism, which condemns things and their use because for some reason the person, emotionally, does not like them and thinks them evil; or because some people abuse them. There are many forms of this. It seems to be as old as man's first disobedience. It springs from man's effort to alibi, even as Adam and Eve did. Blame evil on things and thus seek to escape the whole guilt. We find it in ancient religious beliefs, like Zoroastrianism and Neo-Platonism. It came over into the Church in the form of Gnosticism and Manichaeism. Later it reappeared in Albigensianism. The Reformed Church has been riddled with it and now we find it in our own dear Lutheran church. Concretely, you will recognize it in one of the following familiar judgments! It is sinful to use cosmetics, like painting lips or nails. It is sinful to smoke. It is sinful to play with face-cards. It is sinful to use alcoholic beverages of any kind. One should not wear bright colors on Sunday. It is sinful to engage in aesthetic dancing. If you visit a movie you are on the road to hell, etc., etc. How many times have we not been sickened by the trite delineation of a supposed sinner! He smokes, chews, drinks and plays cards. Now, what is wrong here? It all sounds so pious and ethical. In the first place, it is pagan and almost blasphemous. It calls things which God has created evil, and thus impugns the holiness of God who made them. Besides, things can neither be good or evil ethically, because only persons have moral values. Morality is the personal relationship to these things. It is only then sin, when that relationship to these things injures our person, or our relation to God or our relation to our fellow man. In that sense anything, even bread and butter, may be used sinfully.

In the second place it throws out the baby with the bath water, that is it condemns all use of a thing because of abuse of it. I believe this is more common among us than the former fault.

It is sometimes even justified by saying, for example "painting nails is sin because it shows pride and an aping after the world." Granted that in a specific case that is true. It is still the wrong approach. It still does not make bright colors on fingers and toes in themselves sin. Besides we cannot permit the devil and the world to make the creatures of God sinful by their abuse of them. Call attention to the sin of pride in any form and warn against the imitation of the worldling, simply to ape the world, but don't call a thing sin which is not, in itself, sin. To do so, is not only to confuse our people concerning real sin, but it also causes quarrels among ourselves.

Another form that dualism takes is the tendency to cast suspicion on bodily pleasures as such, forgetting that Christ has redeemed us from the curse of sin and made all things ours, so that whether we eat or drink we can do all to the glory of God, giving thanks to Him who has made these pleasures and given us power to enjoy them.

Of that ilk were those protests against the use of anaesthesia for pain and child-birth, because God said we should have sorrow on account of sin. How many good Christian wives have been lorded over by their husbands because God said that, because of sin, "her desire shall be to her husband and he shall rule over her?"

Another phase of ethics that needs more adequate attention is the part that conscience plays in the moral life of the individual. Not only is there an ambiguity in the use of the term, but there are some uses that are destructive of all ethical standards. You often hear conscience called a faculty of the soul. If this were true the unity of the soul is called in question. Conscience is not a faculty, but a function of the whole soul. You also often hear conscience called the voice of God in the heart, as if conscience were the content of the mind. Then, if one followed his conscience, he would always be good. If this were true, then you would be justifying the human sacrifices of the Hindus, which are condemned by Christian ethics. Conscience has no content and, while it is certainly a gift of God, it can not, without qualification, be called the voice of God, else God's voice would contradict itself. What then is conscience? Conscience is an intuitive function of personality, that produces an awareness of agreement or disagreement with what is believed to be right, and a corresponding sense of pleasure or pain respectively. Thus conscience indeed establishes the ethical sphere. It is the equivalent of Kant's moral categorical imperative, and as such furnishes one of the evidences for the objectivity of moral standards, but it does not itself give that standard. Conscience functions according to the ideals which the individual builds up. If these ideals are correct, then conscience is a good guide, if not it is an equally dangerous

one. Christian ethics must supply this moral ideal from revelation, if conscience is to be able to function as it should.

Now I would like to turn our attention to the spirit that should guide in all ethical judgments. I don't think it is really new, but it may be a new approach to an old problem.

First I believe we should begin with the axiom, that there is no arbitrary moral law. Nothing is good simply because God commanded it. When God gives a moral command He is simply revealing the true nature of life. Even in the case of the old ceremonial laws, there was a dependence upon this basic reality. To put this truth in better form it could read: There is no divine sanction without a natural sanction. To keep this clear will take the sting out of moral law and put the burden of the consequences of sin where it properly belongs, on the transgression and not upon God or the law of God. The study of Jesus' condemnation of sin will reveal that this is the way He taught morality.

The character of this true moral order is love. This the Bible reveals clearly, for love is the fulfilling of the law. Now the Bible speaks freely of love, but nowhere does it give a definition of love. Love is revealed concretely, especially in the Father's infinite love of sinful men, shown in sending His only begotten Son, and in the Son of God's love, in identifying Himself with man and suffering for us what our sin merited. I have looked in vain for an ethically workable definition of love and so created one, which I offer: Love is that essential characteristic of personality of experiencing himself in other personalities. Where such love is perfect, the moral law is fulfilled and there is goodness. When it is lacking or imperfect, there is sin, pride, selfishness, hatred, greed, love of things rather than God and fellow men, and all the dependent and resultant forms of sin, as experienced in the world. We see then that while God is the creator and preserver of the moral order, yet in a real sense evil punishes itself by destroying the essential nature of the person guilty of it, namely love. This is spiritual death.

This world is a moral order. That is, it was created that God might experience Himself in His creatures. The values which we find expressed by God are truth, beauty and goodness. Goodness was only possible in persons, and for this reason God created men and angels as persons. The reason that goodness is possible only in persons is that goodness, which is love, cannot be created, it must be the free choice of free agents. To be a moral being a person must be able to distinguish between right and wrong and choose between them. There is no need here to give the evidence for the freedom of man as he was created. The Bible reveals that. But there is need to bear in mind the nature of a world in which freedom and therefore morality is possible. There are two essentials to freedom of choice. First law or uniformity of action. This is necessary to furnish the mental fulcrum of intelligent choice, The second is the ability to originate action. This then is the moral arena in which God desires to express Himself in His love of us and our free choice of love of Him and our fellow men. We may follow three courses. We may openly rebel against what is right. We may seek to keep the moral law because we are commanded, either from fear of punishment or hope of reward. But except your righteousness exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter into the Kingdom of God. This is the way of self-righteousness. Such an effort however perfect is not morality, it is the mere cause and effect. I believe it is what Kierkegaard meant by the aesthetic level, a mere reaction to environment. I prefer to call it mechanistic. Man is capable of a very high degree of such an imitation morality. We call it civil righteousness. It is not truly good. The course of Biblical, and therefore the only true, goodness is the way of free choice. When a person lives this way, his heart is filled with the love of God. He asks not what must I do but what may I do in the service of God and man. We know that this is possible only for the Christian. Except a man be born again he cannot see the kingdom of God. But when the Spirit of God dwells in man and he lives as a child of God and not as a servant, he is to that degree free from the law and serves God out of love. And to the degree that this love of God is perfected in him, through sanctification, is he moral. I take for granted that we have presupposed his justification by Christ.

It seems to me that on this basis it is not difficult to develop the ethical duties of man, toward God, toward himself, toward nature, and toward his fellow man, in general and in special relationships.

Let us at least see how these principles can be applied to the Christian's relation to government. The natural sanction for government is the essential need for order in a moral world. Even if there were no sin, order would be necessary for life. Of course if all were perfectly good there would not be any enforcement of order by the state. We see then why the powers that be are ordained of God. Because of sin there must be the state to enforce order. There are only two alternatives to achieving order among free agents. One is by loving, willing obedience. That is morality. The other is by law enforcement. That is not morality, but probity, but it is necessary in order that those who would live morally may have the freedom to do so. Otherwise the lawless would dominate the world and the children of God would be helpless.

The state therefore rests upon the absolute will of God or the true order of things. The form of government is left to the intelligent choice of man.

The purpose of the state then is, (1) to protect the people from enemies who would rob them of their freedom, (2) to guarantee liberty and rights, (3) to assure social security, and (4) to uphold righteousness in the world.

Confusion has arisen over the question of war and the service of the Christian in war, on moral and religious grounds. This confusion comes from a misunderstanding of the relation of the Church and State. We can only consider that which is pertinent to this question. We

must never forget that this world is God's world and there is no part of it that is not God's. Both the Church, the Kingdom of Grace and the Kingdom of power, the natural laws and the State, are God's.

All powers and the exercise of power are under the personal control of God. Some views seem to make God subject to the laws which execute judgment and righteousness. Others accept a kind of fatalism, as if laws apart from God execute themselves. Others again seem to think that punishment and execution of laws are evil, either controlled by Satan or some mystical fate. Others again, having held that all war is sin, and now being persuaded that we must go to war, have seriously spoken of a kind of righteous sin. The thing that has worried me has been that many of these positions have sounded like religious blasphemy, like ungodding the universe. It is antinomianism risen up again to plague us. No doubt it is one of the evils that have brought the present judgment upon us.

No, it is true that as Christians in our personal life love must rule if we are to be moral, but, in order that that may be possible, God has instituted the state, for the preservation of order and justice. If men will not live under grace as moral persons, they must live under law, and the last argument of law against the lawless is death, either by execution or war.

Christians are also a part of this world, and as the state operates with men, as one of those men the Christian must not only gladly obey, as the apostle says for conscience' sake, but he is an agent of God as a soldier of the state in executing order in the world.

Moral man achieves morality in such obedience by a free and glad yielding to the will of the state. When he acts on the commands of the state his acts are amoral, mechanistic, for he is a mere agent. But in his personal life and his relations toward the state he is free and moral.

Surely no Lutheran should fall into the eror of confusing the Sermon on the Mount which is addressed to regenerated Christians and deals with personal morality, with the state which is God's rule of power, and cannot and is not intended to achieve personal morality, but probity.

I think in view of the problems, all too briefly sketched we will all agree that we must give more adequate attention to ethics, even if, or, perhaps I had better say, because you do not agree with me.

I John 5:7 Still Talks

E. H. Parsons

(Continued)

FROM THE SIXTH CENTURY there is very important evidence for I John 5:7. Of this Scrivener reports, referring to Cardinal Mai: "To him we owe not only Cod. h in the Vatican, of which Sabatier had given some specimens, but what is one of the most valuable and interesting of all documents of this class, a Speculum or Book of Quotations, from almost every part of the New Testament (being all the more prized, inasmuch as our main Old Latin authorities contain the Gospels alone), edited in 1843 from a manuscript of the sixth century (cod. m. of our critical notation) in the monastery of S. Croce at Rome, and conspicuous for being the earliest in which the clause about the Three Heavenly Witnesses (I John 5:7-8) is contained: it is here found in two different places" (p. 101). This shows that I John 5:7 existed in the Old Latin texts prevalent in North Africa, which have the same Received Type of Latin text as Codex Brixianus. This Speculum is evidence of the existence of I John 5:7 and connects with the early African church fathers. It also causes these inferences to be drawn: (1) That the Brixianus type of text had existed for the other books of the New Testament, and (2) That the Eastern Church at Constantinople and the North African Church with its center at Carthage used the same type text, namely the Greek Received Text. The Eastern Church used the Greek Received Text in that form, while the North African Church used a Latin translation of that Received Text. This leaves the areas of divergent Greek and translation texts to Rome and its sphere of influence in Europe and to the areas in which the bishops of Rome were held in high esteem, namely, Egypt and Palestine and Syria with their spheres of influence.

In regard to the accusation "that the clause in question is not once quoted in the genuine works of any one of the Greek Fathers, or early Ecclesiastical Writers, even in those places where we should most expect it" *(Horne's Introduction)*, this accusation has already been answered in part by stating that very little survives from Greek writers that can be applied to any of the verses of the New Testament except for a few instances. One of these is from Gregory Nazianzen who wrote in Greek: "For the Godhead is one in three, and the three are one." Another is from the creed drawn up at the Second Sym-

bolium Council of Antioch A. D. 341 which was attended by 97 bishops, of whom nearly one-half were Arians: "The Father being truly a Father, and the Son truly a Son, and the Holy Ghost truly a Holy Ghost,—the names being given not vainly and unmeaningly, but accurately expressing the subsistence. order, and glory of each of the persons named; so that they are Three in substance, and One in consent" (Horne's Introduction, 1834, Vol. II, p. 370).

Scrivener reports:• "The Patristic testimony in its favour, though quite insufficient to establish the genuineness of the clause, is entitled to more consideration. Of the Greek Fathers it has been said that no one has cited it, even when it might be supposed to be most required by his argument, or though he quotes consecutively the verse going immediately before and after it: [but a passage occurs in the Greek Synopsis of Holy Scripture of uncertain date (fourth or fifth century), which appears to refer to it, and another from the Disputation with Arius (Ps.—Athanasius)]. The same must be said of the great Latins, Hilary, Lucifer, Ambrose, Jerome, and Augustine, with others of less note. On the other hand the African writers, Vigilius of Thapsus, at the end of the fifth century, and Fulgentius of Ruspe, in two places expressly appeal to the 'Three Heavenly Witnesses' as a genuine portion of St. John's Epistle; nor is there much reason to doubt the testimony of Victor Vitensis, who records that the passage was insisted on in a confession of faith drawn up by Eugenius, Bishop of Carthage, and 460 bishops in 484, and presented to the Arian Hunneric, King of the Vandals [or of Cassidorus, an Italian, in the sixth century]. From that period the clause became well known in other regions of the West, and was in time generally accepted throughout the Latin Church." P. 404 Note—"Mr. Forster believed that he had discovered Greek authority of the fourth century for this passage, in an isolated Homily by an unknown author, in the Benedictine edition of Chrysostom (Tom. XI. pp. 416-21), whose date Montfaucon easily fixes by internal evidence at A. D. 381. As this discovery, if real, is of the utmost importance in the controversy, it seems only right to subjoin the words alleged by this learned divine, leaving them to make their own way with the reader: (1) eis kekleetai o Pateer kai o Uios kai to Pneuma to Agion: (2) dei gar tee Apostolikee Xoreia paraxooreesai teen Agian Triada, hee o Pateer kataggellei Trias Apostoloon, martus tees ouraniou Triados." (Introduction to the Criticism of the New Testament, p. 404, year 1894 edition).

Kenyon again says of the Eastern or Received Text, "The earliest traces of it appear in the quotations of Chrysostom, who worked at Antioch until 398 and then at Constantinople until 407, and it seems to have established itself in the Metropolitan Church in the course of the next centuries, until by the eighth it is found in practically complete possession of the Greek world" (Our Bible and the Ancient Manuscripts, p. 177).

The early churchmen, Greek and Latin, rarely quoted but merely referred to or incorporated ideas from the Scripture in their own words. If quotation is the criterion, than all the New Testament that we would have would be a few pages.

From the sixth century on, I John 5:7 began to appear in Jerome's Vulgate in the diocese of Rome and in Latin-Greek manuscripts. From the eighth century on the insertion became general.

Commencing with the Reformation, I John 5:7 usually appeared in European translations. Luther who used the first Erasmian Greek Editions of 1516 and 1519 omitted I John 5:7. Luther at first remarked that the verse was inserted in the text at the time of the Arian controversies. In his revised commentary on the First Epistle of John, Luther commented on this verse, but refrained from repeating a statement of spuriousness, although he did not include it in his German New Testament. Calvin retained the verse, although perplexed about it. Of the English versions, Wyclif Version (1380) has it because his translation is from the Vulgate; the Tyndale Version (1534) has it but bracketed the contested words which is done also by Cranmer (1539), and these two were admirers of Luther; the Geneva Version (1560) has it without brackets in the text as does Bishop's Version; the Douai-Rheims Version (1581) has it because Catholic translations must follow the Vulgate which is the official text of the Roman Church (Cf English Hexapla).

From the church lectionaries, called Service-Books, although little examined to this day, there has been found the following. The Confession of Faith of the Greek Church thus introduces the clause:—"God, in His nature, is true and eternal, and the Creator of all things, visible and invisible; such also is the Son; and the Holy Spirit. They are also of the same essence among themselves, according to the doctrine of John the Evangelist, who says, "There are three that bear witness in Heaven, the Father, the Word, and the Holy Spirit, and these Three are One." "It is found in the Ordo Romanus, or Primitive Liturgy of the Latin Church, which recites this verse in the offices for Trinity Sunday, and for the octave of Easter, and also in the office for the administration of baptism" (Horne's "Introduction" p. 371).

Ever since the second century both Jewish and Christian scholars had observed the difficulty of translation for I Sam. 13:1 and the seeming contradiction because of 22 years and 42 years in II Kings 8:26 and II Chronicles 22:2. The Hebrew text shows such an excellent transmission course that difficulty of translation to give the sense would, of itself, be of no significance for making a change in the text, since the inability of translating of itself because of lost information is no cause for amending. I Sam. 13:1 is literally, "Son of a year (was) Saul in the reigning." "Son of a year" usually denotes age. However, the Authorized Version gives a hint on this centuries' old problem by rendering "Saul reigned one year." This is having the idiom, son of year, denote time within which. Again, the word, dynasty, is suggested for the word, reigning. Textual scholars are unusually nimble in bringing up probabilities for amending the Received Text, but seem to have paralyzed brains when

the same method is to be applied to uphold the Received Text. Following the example of the Authorized Version for I Sam. 13:1, then II Chr. 22:2 could read: "Ahaziah was reigning in the forty-second year of the dynasty, and he reigned one year in Jerusalem." Interpretative rendering is always necessary in handling idioms by an equivalent corresponding idiom used in English. The Hebrew Received Text, also called the Masoretic Text, has had such a faithful course of transmission that scholars could present no plausible reason for amending same. However, when the dike broke at I John 5:7, then the flood of amending came also to the Old Testament. Scholars had for centuries wanted to amend and they still do; but the excuse for amending presented by past and present scholars, because the Received Text wording here and there does not fit in their idea what the translation should be, can not be upheld. This would leave the text at the mercy of the vagaries of commentators.

The break that negative textual scholars desired, and Unitarians looked upon as a break in their favor, was the Erasmian Text of 1517 because it omitted I John 5:7. Textual critics still continued to issue the Received Text, also called Textus Receptus, but with critical apparatus. The text retained I John 5:7, but the critical apparatus in the margin listed the Greek MSS omitting the verse. Lachmann was the first to abandon the Received Text. His practice was followed by others, like Tischendorf. As yet, although severely attacked, I John 5:7 kept its place in the text, even though Davidson (Critical Treatise, Vol. II, p. 404) showed that the contested verse is not to be found in the great codices Vaticanus and Alexandrinus, nor in other Western uncials. Eastern Texts were cursives or miniscules because Greek was the language used in eastern Europe and there the Greek MSS. of the New Testament were actually used. No Eastern uncials have been found. From the fourth century on Greek became a dead language in Western Europe until interest was rekindled by the Greek scholars who fled to Western Europe upon the fall of Constantinople in 1453. Erasmus educated himself in Greek. However, copying of divergent Greek texts in the West had been continued by monks.

The Unitarians wanted especially one verse removed from the Received Text, and that verse was I John 5:7 because that verse specifically equates the three persons of the Trinity. They held that the Father was God, Jesus was a perfect man intermediate between God and man, and the Holy Spirit was power of God emanating from God. Without I John 5:7 Christians had only inferences to rely upon to prove the Trinity. And inferences when they have to be drawn from many Scripture verses can be disputed. But I John 5:7 was a positive statement stating that the Son of God is on a basis of equality with the Father, and upholds the two natures of Christ whereby verses subordinating the Son to the Father applied to Jesus as Son of man, that is according to His human nature while on earth (John 16:14). This defense to the subordination question had overcome the Arians (Lamson's Church of the First Three Centuries, p. 228). The Unitarians wanted the punctuation changed in Rom. 9:5 in the Authorized Version because it affirms the deity of Christ. Since very few people know that the punctuation in the Authorized Version is mainly rhythmic punctuation because, when the Authorized Version (1611) was made, illiteracy was high and the Authorized Version was intended to be read aloud. Thought-punctuation was mainly left to the tone and stress of the voice. Therefore the Unitarians had no objection for the present against the other deity of Christ verses, namely, Titus 2:13 and II Peter 1:1. The textual scholars rested their desire on the following propositions: (1) commentators had for a long time objected to the Received Text because of difficulties of exegesis and had suggested many amendments to the text, (2) the Western MSS. of the Greek New Testament were very divergent and so a resultant Greek text was wanted, and (3) the textual critics were liberal-minded Christians who are always looking for something new as material to develop doctrines. These scholars were not satisfied with developing theological thought on the teachings presented by the Received Text, because it had fixed the extent of doctrines. Doctrine development needed a new text. But the orthodox lines held, although the attacks on the weak spot in the Received Text, namely, I John 5:7, continued. Then came the blow. Tischendorf discovered Codex Sinaiticus, which scholars claimed was a manuscript of the fourth century and which was considered a copy of the original Greek New Testament. Then it was ascertained that I John 5:7 was not in the First Epistle of John in Codex Sinaiticus. Some time earlier it had been revealed that Codex Vaticanus (B) did not have I John 5:7. The demand to remove I John 5:7 from the text now had won many new supporters. The contention that Vaticanus and Sinaiticus are copies was accepted as true. The defenders dwindled to a few. Unitarian Ezra Abbott, one of the most brilliant students of dialectics in his time and a leading textual critic, entered the fray. The mantle of the defender, Bishop Christopher Wordsworth, fell on Dean Burgon who gave the religious world one of the greatest demonstrations of defense. History of the future will list him, although a loser and the defender of a lost cause, as a hero of faith in defending the genuineness and integrity of the Received Text.

The orthodox were in a state of utter confusion. Lutheran scholars did not join the defense. The Lutheran scholars in Europe were exponents of negative Biblical criticism. The Lutheran scholars in America were engaged in a bitter controversy over the question of predestination. The clamor for revision won. Work was begun for a new English translation. Scholars in England formed a translation committee of two groups. In America committees were also formed to work in an advisory capacity with the English committees. Ezra Abbott, who knew what changes he and his church denomination wanted in the Received Text, was a member of the American New Testament Committee. The Greek New Testament was amended in about six thousand

places, and some amendment was made in the Old Testament. I John 5:7 was ignored in the resultant Greek text agreed upon. Scrivener objected that the amending was too great and many changes were unnecessary. On Rom. 9:5 the wish of Ezra Abbott was not granted. Then a new revision called the American Standard Version, also known as the American Revised Version, came out in 1901. In 1946 the most extensive revision was presented to the public in the Revised Standard Version of the New Testament. In this version the wish of Ezra Abbott in regard to Rom. 9:5 was posthumously granted, but thought-punctuation was used with Titus 2:13 and II Pet. 1:1 and thus brought out clearly that these verses uphold the deity of Christ.

There are three outstanding defenses in church history. The first is Athanasius at the Council of Nicea in A. D. 325. Athanasius had to face the appeasement policy of Emperor Constantine and the fence-straddlers who almost nullified any accomplishment by their furtherance of compromise moves led by Eusebius of Caesarea. Of the many points that should have been decided, only one came to issue and that concerned the essence of Christ. It was a Pyrrhic victory for the Orthodox and a disappointing defense in contending for the faith. As a result the Western church was in turmoil for about three centuries and turned into papal Rome. Here is a history lesson that should be heeded. In controversies seeming allies must be closely watched. The first are those who bring up the clerical scarecrow to frighten one from attacking a theory or stand. It consists of stating that defending the action of God or justifying God's way of dealing is the same as calling God to account and is therefore blasphemous. This clerical scarecrow is shown to be false by the account of the man born blind in the Temple (John 9:13-34) and the sermon of Stephen (Acts 7). Another vicious tactic is the denominational handcuff. It consists of assertions that to investigate a doctrine is unnecessary and contrary to the Word of God because the doctrine is an article of faith. Its falsity lies in the fact that a doctrine is a summary statement drawn from combining inferences from several Bible passages. Some denominations state that baptism must be by immersion and Rom. 6:4 shuts off inquiry; other denominations use this man-made cloture to frighten off inquiry into the doctrine of chiliasm. Another vicious proposal is that a verse makes a self-evident or self-explanatory statement, and therefore cannot be contested. This tenet is often used by Reformed scholars, and also by Unitarians for John 16:14. Another tactic is used to discourage examination or attempting to understand a Bible passage by stating, Who would venture to give an exegesis of I Cor. 2:10-14? Still our Explanations of the Catechism for our children cite this as a proof passage for thought-inspiration and word-inspiration. This tactic is a perversion of II Pet. 3:16 which only says "hard to understand" and not "impossible to understand." "Hard to understand" is only a "Stop, Look, Listen" sign, and not a detour-sign. The foregoing tactics bob up in doctrine discussions to hamstring the orthodox in the presentation of a defense of their position and to keep the orthodox from attacking false teachings. Tactics of this kind if allowed to prevail prove disastrous to the cause of orthodoxy.

The second great defense is that of Luther at Worms who faced death to be present and objected to any interference that thwarted using the Scriptures in support of his position. The third is that of Dean Burgon who faced ridicule and desertions while defending the Received Text. Still such as use the foregoing dilatory tactics present views that circumvent what God says by doing indirectly what is apparently wrong when done directly. Other pertinent matters of a historical nature have been given heretofore.

II TEXTUAL VIEWPOINT

Codex Beza (D) contains the gospel accounts only. Codices Ephraemi (C) and Washingtonensis do not contain the First Epistle of John, and the same applies to the Chester Beatty Papyri. Of the discovery of additional manuscripts listed on pages 37 and 38 in the Revised Standard Version Introduction, none have any bearing on I John 5:7. That leaves three great codices as evidence against I John 5:7, to-wit, Sinaiticus, Vaticanus, and Alexandrinus. Kenyon declares Sinaiticus and Vaticanus to be edited texts. What Tischendorf has said about those two in regard to the sixteenth chapter of Mark raises the question whether these two codices are one witness or two witnesses. These two codices were edited in places where Arians were in control. Codex Alexandrinus has all the indications of being an edited text both as to internal appearances and as to time and place of editing, as has already been commented on. Kenyon does not seem confident that Alexandrinus (A) is the closest approximation to the original text. Of Codex Alexandrinus Kenyon says, "Different parts of the New Testament have evidently been copied from different originals" (Our Bible and the Ancient Manuscripts, p. 137).

Textual proponents claim that I John 5:7 is not found in any Greek MSS. prior to the 15th or 16th centuries. This latter statement will now be the object of scrutiny.

Scrivener says that by 1875 the cursive or miniscule Greek manuscripts which contained the fifth chapter of the First Epistle of John and had been examined numbered 194 (Six Lectures p. 203). He does not state whether any of the Eastern copies like those called Received Text MSS. by Kenyon were included. However, the following, credited for sustaining I John 5:7 or included in lists which textual critics assign on the side of I John 5:7, are Western MSS. Therefore, they are merely evidence of the existence of the disputed verse in late Greek MSS. in Western Europe and may be copies of prior Western edited texts. The list includes the following: (1) The unknown MSS. which had the verse and was copied in the Complutensian Polyglot by Catholic scholars under Cardinal Ximenes in 1522. The Complutensian Greek text differs from the Latin Vulgate in 200 places in the Catholic Epistles alone (Davidson Vol. II, p. 108). (2) Codex 173 or Codex Neopolitano Regio of 11th century has I John 5:7 written in the margin in

different handwriting (Davidson Vol. II, p. 407). (3) Codex 34 or Codex Montfortianus, also called Dublin MS., omits the articles in naming each of the heavenly witnesses; it also has "Holy" after "Spirit"; and it omits these last words of verse 8: kai hoi treis eis to hen (Davidson Vol. II, p. 407-8). Therefore this MS. cannot be identical with the one Erasmus copied because of the above given differences. Erasmus called the manuscript he copied by the name of Brittanicus, from which he copied the verse for his third edition of 1522. (4) Codex Ravianus at Berlin is considered an edited text of the Complutensian and the third edition of Stephen (Davidson Vol. II, p. 408). (5) Codex Guelpherbytanus C. has the verse but in the margin by another hand (Davidson Vol. II, p. 408). (6) Wolfenbuttel MS., supposed to be of the 17th century, has the verse but contains various readings of later translations (Davidson Vol. II, p. 408). (7) Codex Ottobonianus, 162, in the Vatican, (marked 162 by Scholz and marked Vatican 298) is a Latin-Greek MS. It lacks the articles before the heavenly witnesses, and instead of *en to ourano* has *apo tou ouranou* and for *en te ge* has *apo tes ges*. Scrivener says no grave suspicion has been cast upon it (Davidson, Vol. II, p. 408; Scrivener's "Six Lectures" p. 203). (8) "The manuscript 311 is instructive for this I John 5:7-8. At the word, "three" is the marginal note: "The Holy Spirit, and the Father, and Himself of Himself" (quoted from Gregory's Canon & Text of the N. T., p. 82). Gregory makes no further identification of this Greek MS., and makes no further comments on it.

Here is what can be said for the genuineness of verse 7, in addition to what has been said of Latin versions of the Brixianus type and references indicating the early existence of verse 7. (1) Codex Brittanicus appears to be lost. This is the MS. from which Erasmus said he copied the verse. Scrivener reports: "When Erasmus published his first editions of the New Testament (1516, 1519), he was censured for leaving out a passage which, as being found in their Latin Bibles, most of his readers were familiar with. His reply was that he could do no other than omit it, because he had never met with a Greek codex which contained it: whensoever he did meet with one, he would insert it from that copy. A transcript of the verses as read in "A British manuscript" found in England was sent to him before the publication of his third edition in 1522, and what they had sent him, he then gave his readers in its proper place. Now no "British manuscript" containing the bracketed words has ever been heard of unless it is that at present in Dublin, the earliest possessor of which that we can trace is Froy, a Franciscan friar, about the period of the Reformation. It is true that, besides another slight variation Montfort's manuscript does not answer to Erasmus' description of the British one, in that, like the Complutensian copies, it omits the last clause of verse 8, "and the three agree in one," which, by his account, the British one contained." (Six Lectures on the Text of the N. T., p. 203-204.) Erasmus' own description of Codex Brittanicus contains Greek words not found in the Dublin MS. also called Codex Montfortianus: Postremo: Quod Brittanicum etiam in terrae testimonio addebat, kai o Treis eis to hen eisi, quod non addebatur hic duntaxat in editione Hispaniensi (Scrivener's Introduction to the Criticism of the New Testament, Vol. 2, p. 406). (2) The seven MSS. which Stephens had for I John 5:7-8 cannot now be found. The mysterious disappearance of these manuscripts has never been explained. Stephens always referred to the other manuscripts separate from the one he copied. Without any evidence at all, Davidson gives the following argument of suspicion: "As Stephens follows the Erasmian text in this edition, he has the words of I John V. 7 in the same form as he found them. But through carelessness, the semicircle is erroneously put as if the only seven MSS. of I John which Stephens had omitted no more than the words "in the heaven," whereas they omit the entire passage from "in the heaven" to "in the earth" (Vol. II, p. 114-115). The foregoing quotation is a sample of one kind of assumptions used by negative textual critics. This makes 7 or 8 MSS. for I John 5:7. The genuineness of I John 5:7 appears as follows: bracketed in text by Tyndale and Cranmer, and in text with no variation in Geneva Version and Bishop's Version. Wesley, together with the early textual scholars, upheld the genuineness of I John 5:7 which involves 25 Greek words. The total number of Greek MSS. containing Acts and usually having the Epistle of I John number 531. This shows that much checking remains to be done.

Erasmus did not edit his edition but merely copied, as Kenyon has stated. The work of Erasmus consisted merely of separating into words and capitalizing when he thought that necessary. Greek MSS. had continuous writing with no word separation. Erasmus provided punctuation. In other words, Erasmus merely prepared a copy of Greek MSS. of the Eastern or Constantinopolitan Received Text into one book for the hands of the printer. The Erasmian Second Edition of 1519 differed from his First Edition in 400 places, the Third Edition of 1522 which includes I John 5:7 of 25 Greek words differed from the Second Edition in 118 places and the Fourth Edition of 1527 differs from the Third Edition in 106 places with 90 being in the Apocalypse, and the fifth edition of 1535 differed from the Fourth Edition in places (Davidson's "A Critical Treatise of Biblical Criticism," Vol. II, p. 110). Davidson cites Mill as the authority for the differences, but does not state of the 628 differences from the first through the Fifth Edition how many there were in a comparison of the first and fourth editions. He does not state of the 628 differences, how many restored readings there were, how many involved adding or omitting the article, how many involved spelling, and how many involved additions. Davidson says that Stephens 1550 Text differed from the Fifth Erasmian Edition in 20 places, (Vol. II, p. 114). Gregory states that Erasmus' copywork was hurried in the First Edition, and that the MS. he copied from the Apocalypse lacked Chapter 22:16-21. Erasmus translated these six verses from the Vulgate into Greek (Gregory's Canon & Text of the N. T., Davidson, Vol. II, p. 109).

Kenyon says of Erasmus, "The first edition was ful

f errors of the press, due to the failure of a subordinate ho had been entrusted with the duty of revising the heets" (Our Bible and the Ancient Manuscripts, p. 103). Iost of the misprints concerned the omission of the arti- le (Gregory's Canon and Text of the New Testament, . 441). The first edition of Erasmus was a copy edition, nd the subsequent editions including the fourth edition ere corrected reprints. The fifth edition was a mere eprint of the fourth edition, but the printers made 4 istakes. The misprints in the first edition would not be iscernible in a translation, because translations are cau- ous in not being too precise with the Greek article and ith particles. Luther's German translation is very araphrastic. And his renderings in many instances are ems, as last part of I Cor. 5:7: "For we too have a Pass- ver, Christ crucified for us."

In several editions of the Vulgate there is a preface or rologue to the Catholic Epistles wherein Jerome is re- orted to state that all his Greek copies had I John 5:7. he preface also states: "The Latin translations were nfaithful in leaving out the testimony of the Father, he Word, and the Spirit, and that he [Jerome] had re- tored it." However, the oldest copies of the Vulgate do ot have the Preface and do not have I John 5:7. This s an assumption on the part of textual critics that Codex miatianus is the oldest copy of the original Vulgate Horne's Introduction, Vol. II, p. 372). The present Vul- ate differs from the Received Text in the ending of erse 8. Westcott & Hort affirm that Jerome's Vulgate s an edited text (Appendix Gr. N. T., p. 567).

The Elzevir Edition of 1624 differs from the Stephens 1550 Text in 145 places, including merely orthographic variations. For a time the Elzevir Edition was the Received Text on the Continent, while the Stephens 1550 Edition was the Received Text. After a short period, the Stephens 1550 Edition became the Received Text also on the Continent. (Davidson's Critical Treatise, Vol 2, 117; Smith-Gehman's Westminster Bible Dictionary, p. 426.)

Davidson states contrary to Smith-Gehman that the 1624 Elzevir Text differs from 1550 Stephens Text in 145 places. Davidson reports that the Beza text differs from the Stephens 1550 Text in about 50 places (Vol. II, p. 116).

Luther used the Erasmian First and Second Editions, which omit I John 5:7, for his German translation. Lange in his Commentary reports: "Luther never translated these words, but commented upon them in his second commentary on this Epistle, although he had pronounced them spurious in his first commentary. They are omitted in all German Wittenberg Bibles from 1522 to 1545. . . . They appear first in the Zurich edition of 1529." Luther's translation is so often interpretative (i.e. paraphrastic) that it is impossible, except for I John 5:7, to tell any difference in the Greek text which Luther used and that which the translators of the Authorized Version used. Even if Luther had translated literally, still no difference could be made because most of the differences involved the Greek article and use of "and" and because of general rendering of tenses, voices, and moods from the Erasmian First and Second Editions and Stephens 1550 Text. *(To be concluded)*

What the Pew Expects from the Pulpit

Compiled by Walter C. Koehler

From an Industrial Supervisor

THERE IS ONLY ONE STORY that I expect to hear from the pulpit and that is the story of Jesus Christ, His coming into the world, His death on he cross and His resurrection on Easter morning told with infinite variations and linked very definitely with ny everyday life.

I do not care much whether the preacher has learned is sermon by heart or whether he reads it (provided e is a skillful reader). Many a sermon I have heard nd enjoyed that I found out later had been read and I ever knew it. More important is the sincerity of the nan. If he believes with all his heart and soul in what e is preaching he can magnetize his audience completely nd drive his message home. Anything less than that mmediately rouses a suspicion in the hearer's mind as o whether he really believes; whether he is just trying o hold down a job and goes through the motions because the schedule calls for a sermon. An audience is very sensitive and will quickly detect a false front.

And when I say "believes" I do not mean merely intellectual belief; just as we must love God with all our heart, with all our soul, with all our strength and with all our mind, so the preacher must believe the Gospel with all the powers of his being. Some of us laymen are convinced that this telling of the Old, Old Story is of tremendous importance and nothing but the best that is in the preacher will do. Before he enters the pulpit he must fill his soul completely with the realization that he is an ambassador of the most High God, a Power beyond all human calculations, infinitely greater than any kaiser, king or president; a Being of all-consuming love for his erring children, to a degree that the human mind will never fathom; then he can ascend the pulpit and his face will shine with the glory of God, just as Moses' did.

Once the preacher has properly oriented himself, he need not worry much about technical details. If the love

of God is burning in his heart, how can he do otherwise than build his sermon around a central theme on which he plays with endless variation until it sinks into the hearts and souls of his hearers. How can he let irrelevant matters or incongruous tales interfere with the unity of his message? What does it matter whether his sermon takes 15 minutes or 40 minutes as long as it has been prepared with the grace of God and in accordance with the principles I have outlined above?

I hope my answer to your question is not too general, but I am convinced that if the preacher has been truly sold on the Kingdom of God and His revelations, he cannot help saying things that will help his hearers. In fact, all his learning in the seminary is for naught, if he does not first believe unreservedly in what has been revealed to us; our trouble today is that we try to substitute book learning for the One Thing Needful. It can't be done. If the preacher will accept the teachings of Christ without reservations and meet all men with the utmost compassion, just as Jesus did, he will accumulate a fund of experience that will make his sermons most helpful and conducive to real Christian living.

From the Owner of a Manufacturing Concern

I wish to submit in great humility what not only I, but other Lutheran Church members, think about what they hear from the pulpit.

(1) I think the sermons are too general and explanatory of points which are sort of non-essential as compared with the question of individual salvation.

(2) It is very seldom we hear these questions answered in a simple and definite form: "How do I know that my sins are forgiven?" "How do I know that I have eternal life?" "What is it to believe in Jesus?" "How do I come to Jesus?" "Am I saved if I do not feel saved?"

Personally I believe it will be startling and possibly even indicting to the clergy if they knew how many seeking souls leave the Church with these essential questions unanswered. Apparently the pastors think these questions too elemental and that everyone should know the answers without any special help from the pulpit. I am certain that it is right here that the Lutheran pastors miss the boat. They often preach as if every listener was a Christian and had found peace with God. Hence, the heavy laden, seeking, sinners often return home from Church confused and unhappy. Too much theology and not enough of simple answers to the perplexing questions that I have mentioned.

From a Student in a Lutheran College

Sermons do not answer the doubts that are continually confronting young people today. Too many of us find it difficult to realize the part that Christ plays in our everyday life. We go to Church in hopes of discovering this relationship and too often we leave Church still harboring the same doubts. It is up to the pulpit to try to answer these doubts.

Sermons don't solve the problems of our everyday life. Pastors are not expected to take sides on questions concerning strikes, war, etc., but they should give us the answer to these problems.

Too many pastors don't preach the Gospel. More and more texts are being taken from best sellers or popular movies, and Biblical examples are lacking.

From a Member of the Staff of a Lutheran College

I am going to let a wise man answer the question you put to me. Here is a quotation from Emerson on the general subject of ministers and their preaching:

"Whenever the pulpit is usurped by a formalist, then is the worshipper defrauded and disconsolate. We shrink as soon as the prayers begin, which do not uplift, but smite and offend us. We are fain to wrap our cloaks about us, and secure, as best we can, a solitude that hears not. I once heard a preacher who sorely tempted me to say I would go to church no more. . . . The capital secret of his profession, namely, to convert life into truth he had not learned. Not one fact in all his experience had he yet imported into his doctrine. This man had ploughed and planted and talked and bought and sold; he had read books; he had eaten and drunken; his head aches, his heart throbs; he smiles and suffers; yet was there not a surmise, a hint, in all the discourse, that he had ever lived at all. Not a line did he draw out of real history. The true preacher can be known by this, that he deals out to people his life,—life passed through the fire of thought. But of the bad preacher, it could not be told from his sermon what age of the world he fell in: whether he had a father or a child; whether he was a freeholder or a pauper; whether he was a citizen or a countryman; or any other fact of his biography."

Obviously no single prescription could fit all men. Great preachers have been great in different ways; some by the power of their thinking; some by the eloquence of gesture; some by the beauty of style; some by a personality magnetism, etc. Each must do what he has to do in his own way. Generally, though, I believe Emerson's words hold: "he deals out to people his life,—life passed through the fire of thought."

It is evident to me that people generally are hungry for religion that comes to grips with the inescapable problems of their lives.

From an Office Worker

Better pulpit preaching and modern presentation of the Gospel is needed. Profundity is not the demand; oratory is not desired; but originality in presenting the truths as they apply to the present day. There are too many "Books of Sermons" published. These may be good for reference and even quotation, but closely reading from them is not getting across any message. The preparation of sermons should not be put off until late Saturday night for Sunday delivery. They should be prepared at least a week in advance, thereby giving time for thought and manner of presentation. The weakness of the pulpit of the present day is not what is said so much as in the manner in which it is presented. The Preacher is not so sure just what he has prepared and then must read too closely. Truth and logic are to be

desired. Such subjects as "Love," "Sin," "Heaven," "Temperance" and similar subjects of abstract ideology do not appeal in this day (if they ever did) and are merely slumber producers.

The Pew does not expect announcements from the pulpit concerning sauer kraut suppers, bake sales, rummage sales, sports events, etc. They are present for more urgent and needed food for thought.

The Pastor is entitled to recreation and diversions which can rightfully include time for so-called service clubs or participation in the work of social or civic organizations, but these I consider as such, and are not included in his call as a Pastor, but purely a personal matter as any other good citizen. Some pastors offer this as in line with their work, the argument being the contact brings men into the Church. The facts do not warrant this assumption as the men who follow the Pastor from these groups into the Church are very few.

The Pew expects to hear of the work of the Church at large. So the Pastor should be informed as to what the program of the Church calls for. Literature should be examined and read and passed on to the members of the congregation.

From a High School Teacher

I want to look upon my Pastor as an expert in the field of Christian teaching. I do not expect him to have the answers to all the problems of labor and capital; to understand completely the atomic bomb and military strategy; nor to be a critic of the latest books and plays. All of these, of course, are most important to him in the development of his thinking, of his understanding and of his background. However, I'm not interested in his findings preached from the pulpit. I'd much rather consult the experts.

But to the overall aspects of the problem, theories and conflicts that confront mankind today, I expect the pulpit to bring a Christian interpretation. When humanity just had the Ten Commandments to worry about, this task wasn't so difficult. However, when the old order changed and Jesus said, "ye have heard that it was said by them of old time . . . but *I* say unto you," He started to interpret His philosophy in the light of man's daily actions.

In other words, I want the pulpit to help me to hear what Jesus is saying about the problems of our day. What does He say about labor difficulties, race prejudices, social legislation and world brotherhood? The Pulpit is the expert here. It, and it alone can speak with authority. Through the minister it might begin each sermon with these words: "You know what the world has said, but *I* say unto you." And there should follow that minister's interpretation of Christianity, and through it I will see somehow Christ's attitude concerning me, my thoughts and my actions.

Thus the pulpit will help me; will jar me loose from many of my prized prejudices; will help me to grow religiously; and will keep my mind open for the indwelling of the Spirit. If it attempts less, it is being most unfaithful to its trust.

How the minister prepares his sermon is his problem. I prefer a central theme or text to hold the talk together as I find I remember it longer.

Sincerity and conviction go hand in hand in delivery, and no amount of pulpit technique can make up for their absence. Few pastors, I believe, are "afraid" to speak openly. No pastor who is sincere is ever afraid.

From the Owner of a Business

This is indeed a fine opportunity for a layman to present constructively suggestions as to what we believe should be preached from the pulpits so that church members and church goers will become more enthused and active in the Christian way of life, by being not only "Hearers" but "Doers."

I believe by far most preachers have the fear of "hurting the feelings" of their congregation, and accordingly preach with one eye and one ear closed to needs of everyday Christian living.

All denominations and especially the Lutherans, stress and emphasize the man-made forms and ceremonies entirely too much, and give only a small part of each service to the actual message, which after all is what we come to hear and carry away with us.

Most preachers dwell entirely too long on "Theology" and "Historical" facts. These are basic and a matter of record in the Bible. What the laymen want to hear is a *personal* message that will help them to right and better living for the coming week.

A man successful in business or in his daily occupation is successful only through the daily experiences with which he is confronted and meets; which he analyzes, and then plans the correct solution.

Most preachers do not study or contact life outside of their own studies or religious environments; consequently their sermons fall short of human interest and personal conviction. If preachers would spend only a day or two visiting other institutions as well as hospitals, they would not need to prepare sermons but could speak on the faith, humility, meekness, and even miracles, of folks who have been through the fires of temptation, grief, sickness, and failure, and have risen above all these through faith and prayer.

I also believe that in these days of post war hates, friction and disunity, the pulpit should stress and preach more spiritual and less formal religion. A *life* and not a *creed* should be the test.

Preachers should preach more and more on "God's Plan of Life," the Sermon on the Mount. This is the only *plan* that men and nations have *not* tried and is the only solution for peace and the salvation of humanity.

From a Retired Business Man

I think that most of our pastors try to preach the Straight Gospel, but once in a while some of them cross the line. Politics, book reviews, etc., are not helpful and are not what the people want.

I believe the people want from the pulpit something helpful in their Christian living—something that will tell

them whether they are living their Christianity as they should and whether they are contributing to the proper causes of the Church. The institutions of the Church should be presented to the people by the Pastor or some representative of the institution. The people who attend Church services only should have this information as well as those who attend the Sunday School.

Sometimes the sermons may be a little too general—for instance, sermons on Christian Education should mention directly our own institutions, their needs and the service they render.

Real Gospel sermons should not hurt anyone. Sometimes the sermons may be a little weak for fear of "hurting the feelings of the Congregation" but on the other hand, personal differences that may arise between the Pastor and some member of the congregation have no place in the pulpit.

The type of sermons most helpful are those that "Preach Christ and Him Crucified" straight from the shoulder, with proper applications to the personal Christian living of the people.

Sermons preached with courage and conviction will make lasting impressions upon those hearing them.

I believe that the people should be given more information on:

The Church Year, its meaning, etc.
The Missionary work of the Church—Home and Foreign.
The Homes and other institutions of the Church, both Synodical and U.L.C.A., including the educational institutions.

The United Lutheran Church itself.

May I call your attention, in closing, to a paragraph on page 18 of The Lutheran for January 23, 1946, as follows:

"James Martineau, the great Unitarian teacher, used to go frequently to hear Charles Spurgeon, the great Baptist preacher. Somebody once asked him "Why do you go to hear Spurgeon, when you don't believe a word he says?" "Ah, replied Martineau, 'but *he* does."

From an Attorney

I have jotted down the following thoughts on the subject. I believe the last paragraph of what I have written is perhaps the most important. I had a horrible example during the deep snow about a year ago when I dropped into a convenient church with all the material equipment one could desire. The sermon was well phrased, the delivery smooth, the gesticulation and attitude well rehearsed but the sermon entirely lacking in direct personal appeal and accordingly empty.

Sermons—now so often limited to one a week—should reflect a literary background, but need not be over the heads of the people.

Sterling character, not mere piety, behind the sermon will overcome a multitude of sermon sins. The best of sermons are shallow except when they come from a true man of God.

Anecdotal preaching has its place but the anecdotes should not come from the congregation, nor from the streets. The Scriptures and the classics furnish abundant material, without drawing on the commonplace. A soh story about the poor lady suffering with arthritis, or a thriller from the current issue of the *Reader's Digest* or the *Saturday Evening Post* seem poor foundations on which to build the message of salvation.

Every sermon should send the listeners on their way resolved to be and to do better than theretofore. So often this is not the case, and the hungry sheep remain unfed.

It may often be that the "hunger" was not spiritual or was stifled by drowsiness.

To be effective the message must be *personal.* It may be all right for the preacher to include himself among the sinners but such inclusion seems to soften the blow. We, in the pews, can't be so bad if we are in a class with the preacher.

I like the word "you" to be coming again, again and again, into the sermon. Where a new church was demanded the congregation could not miss the implication when told, "*You* call the congregation down street 'lower Lutherans' but all the while you (not we) are worshiping in the shabbiest church in town." It is easier perhaps safer, to use: "People," "Church Members," "We," "You and I," "Lutherans," "Protestants," but I believe in making the message, the appeal, the inspiration, personal. This requires the over-working of the second personal pronoun "You." It covers every member and accordingly cannot miss one.

SURVEYING the CONFERENCE

Lutheran Free Church

Sheldon Torgerson

The 54th annual conference of the L.F.C. was held June 14-18 at Trinity Lutheran Church, Minneapolis. Dr. T. O. Burntvedt, Pres. of the L.F.C., who has been ill for several months is now well and presided at the well-attended conference. His message to the conference was a challenge to the Church to take stock of herself and face the world situation about her with the Gospel of Jesus Christ. The world is dark, but the church has the light that is needed. There must be special evangelistic effort. All persons must be confronted with the question: "What shall I do with Christ?"

Dr. Paul C. Empie, Executive Director of the N.L.C., addressed the delegates with a stirring appeal for continued support of Lutheran World Action.

The Women's Missionary Federation also had well-attended sessions and they sponsored the Mission Festival at which Dr. Frederik Shiotz, Executive Secretary of the Commission on Younger Churches and Orphaned Missions, was the chief speaker.

The conference approved in principle the transforming of the National Lutheran Council into a Federation.

On June 16, the Conference unanimously voted to begin mission work in Japan. This work will be attempted in cooperation with the E.L.C. mission to Japan.

A United Missions Advance project has been launched with a goal of $150,000 by Dec., 1951.

Rev. Clarence J. Carlsen was reelected vice president of the L.F.C. Rev. Forrest T. Monson was elected secretary.

Two theological graduates of Luther Seminary, Saskatoon, Sask., Canada, were ordained at the conference.

The new Science Hall at Augsburg College and Seminary was dedicated on June 18. Rev. Clarence J. Carlsen presided at the service, Dr. Bernhard Christensen gave the dedicatory address and Dr. T. O. Burntvedt performed the dedication.

Rev. Henning Torgersen Yderstad, the oldest pastor in point of service in the L.F.C., passed away May 15. Age 85. He had been ordained in 1888.

Rev. Christian Georg Jørgensen, 83, passed away May 17. He was ordained in 1899.

Rev. Iver Olson, the usual correspondent for the L.F.C. news, and Mrs. Olson are supervising a group of SPAN students in the Scandinavian countries this summer.

United Evangelical Lutheran

By H. Skov Nielsen

The fifty-fourth annual convention of the UELC was held at Hutchinson, Minnesota, June 13-18. The joint committee resolution looking toward organic union of the three negotiating bodies was passed by unanimous vote after the following supplement had been added: "That we instruct our Union Committee to present to the other two union delegations the suggestion that we again invite the Augustana Church and the Lutheran Free Church to join in our merger movement." Pastor H. C. Jersild of Chicago, who had been serving as vice president, and as acting president since Dr. Carlsen's death, was elected president of synod, and Pastor J. M. Girtz of Albert Lea, Minnesota, becomes vice president. Mr. H. J. Hansen of Blair, Nebraska, was reelected treasurer. The Rev. R. E. Morton was reelected president of Dana College and Trinity Seminary for another three-year term.—Invitation to hold next year's convention at Westbrook, Maine, was accepted.

Leadership courses for Luther Leaguers are planned this year for four places as follows: Lake Okoboji, Ia., July 30-August 5; Our Savior's Church, Racine, Wis., August 7-11; Bethesda Church, Eugene, Ore., August 14-18; and St. Paul's Church, Lynwood, Calif., August 21-25.

Our two congregations at Viborg, S. D., celebrated their seventy-fifth anniversary on June 4 with a joint open air service at Swan Lake. Pastor H. C. Jersild of Chicago was the guest speaker.

Miss Helen Margaret Jacobsen of our Sudan Mission is about to return to the field after a furlough in the States. Her home church, Immanuel's of Racine, Wis., is planning a send-off for her on June 25.

Pastor F. C. M. Hansen of Golgotha, Chicago, left on June 11 as leader of a group excursion to northern Europe via the Scandinavian Air Lines. Pastor Hansen is expected to return by the middle of July.

The Kingo congregation of Milwaukee, the Rev. A. E. Neve, pastor, has for some time been working on a relocation project and has now decided to proceed with erection, in the Shorewood area, of a "parsonage church," a one story building large enough to house a moderate sized congregation, and readily convertible to a ranch style parsonage when a permanent church edifice can be erected.

At Farmington, Minn., our congregation is also presently involved in an extensive building project under the leadership of their young pastor, the Rev. James W. Olsen. A parish house has already been built and taken into temporary use as their place of worship, and plans for a church edifice with a seating capacity of about three hundred have been approved.

American Lutheran

Arthur P. Michelfelder

Two Districts Elect Presidents

Two districts of the American Lutheran Church have new presidents, the Minnesota and the Eastern. The Minnesota District elected the Rev. Alfred H. Ewald, pastor of St. Paul's Lutheran Church of St. Paul, Minnesota, and since the death of Dr. Welke acting president of the district.

The Eastern District elected the Rev. Harold C. Osterman, director of the Development Association of Capital University as its new president to succeed Dr. W. E. Schuette, retiring after twenty-eight years as District President. Pastor Osterman was assistant to the Director of Stewardship and Finance of the American Lutheran Church before becoming the director of the Development Association, and prior to that held a pastorate in Toledo, Ohio. At the announcement of his election he accepted provisionally, subject to the release from the Board of Regents of Capital University to be effective at the end of this calendar year.

God's richest blessings to these two newly elected District Presidents.

Pastors in Europe

District President, Dr. H. W. Siefkes is on a Conference tour, lecturing with four other men of the National Lutheran Council on the subject "Evangelism and Stewardship" in England, France, Germany and Austria.

The Rev. Ed. Waxler of Saginaw, Michigan, is assisting the Lutheran World Federation in writing up case histories for all eligible Lutheran displaced persons remaining in Germany and supplying proper dossiers that the program of the National Lutheran Council may be completed; that Lutheran displaced persons may be transferred to other European countries.

There still remain 46,000 displaced people in Germany, with assurances for 12,000 already received, and 11,000 still will not be able to come to any other countries for various reasons. The prayers of the church are offered for these our brethren, and hopes are still high that the other 23,000 may be cared for and transferred through love's helping arm.

On the Religious Horizon

Pastor's Ban on Scouting Splits Town

Princeton, Wis.—Religious tension is at a high point in this town of 1,247 persons. The question is whether Wisconsin Synod Lutherans should participate in scout activities.

The question has split the town, with hard feelings on both sides. It boiled over at the quarterly meeting of St. John's Lutheran church, after the pastor, the Rev. Walter Strohschein, had denied communion to the chairman of the local Girl Scout committee.

The Wisconsin Synod, with 192,452 members on its rolls, is doctrinally opposed to scouting on the ground that the scout oath, "On my honor, I will do my best . . . to do my duty to God and my country," borders on religious education. Religious education, the denomination believes, should be left to the church.

Also, proponents of this view maintain, scouting represents "a justification by deeds and self-righteousness, rather than grace." Because members of scout groups take the oath (or promise) to God, and they are members of several religious denominations, they therefore take part in "unionistic" theology, it is held.

Paper Hits Synod Anti-Scout Stand

Princeton, Wis.—The Wisconsin Lutheran Synod has "struck a low blow" at American youth by opposing scout organizations, the weekly Princeton Times-Republic said in a front page editorial by Philip Norman, editor. It urged Lutherans here to ask their leaders to "purge the church from its anti-American stand."

The editorial referred to a dispute between the Rev. Walter Strohschein, pastor of St. John's Lutheran church, a Wisconsin Synod parish, and members of the congregation who are active in scouting. Mr. Strohschein denied communion to Mrs. Herbert Zanto, chairman of the local Girl Scout committee, because the Synod opposes scouting.

"To put it bluntly," the editorial said, "the Wisconsin Synod has struck a low blow to the very heart of American youth. They could hardly have done a more damaging act if they had boycotted the Congress of the United States. Congress, too, opens each session with prayer."

"Only in the eyes of some 192,000 Wisconsin Synod Lutherans is scouting boycotted—and they are divided," the editorial continued. "Can so many be wrong and so few right? . . . You must either uphold scouting and the American way of life or go back to the narrow teachings of the church and oppose American ideals. . . ."

Lutherans to Launch New Guinea Air Service

Columbus, O.—A mission air service will soon be inaugurated in New Guinea by the board of foreign missions of the American Lutheran Church.

The board has authorized the purchase of a single-engined monoplane, which will be made available to Protestant and Roman Catholic missions in the territory in transporting supplies, equipment and personnel to inland stations.

Because of the rugged country, New Guinea has few roads and localities where trucks or cars are usable. All travel is by water, air or on foot.

The plane will be purchased by Lutheran Missions Madang, the American Lutheran Church's field in New Guinea. The pilot and mechanic will be furnished by the Australian Missionary Aviation Fellowship.

Seminary Offers 'Ministry of Writing'

Springfield, O.—Teaching men how to be as good ministers when they sit down at their typewriters as they are when they stand in the pulpit is the aim of "The Ministry of Writing," a two-hour elective course given by Dr. Amos John Traver, professor of practical theology at Hamma Divinity School of Wittenberg College here.

Dr. Traver advises his students to "turn newspaperman once a week; it is an important and necessary part of being a good pastor."

He urges them to visit the newspaper office upon their arrival in a city where they will take a parish.

"Then make short weekly visits and take with you well-written, neatly typed news articles about your church," he tells them.

Now in its seventh year, the course has been gaining in popularity since Dr. Traver introduced it in 1943. It is believed to be the only course of its kind in the country, designed especially for men going into the ministry.

Lutheran Editor Urges Union

Washington, D. C.—Dr. E. E. Ryden, editor of The Augustana Lutheran, official organ of the Augustana Lutheran Church, urged his body to become a charter member of the National Council of Churches when that organization is launched in Cleveland, O., next November.

He also advocated that the Augustana Lutheran Church approve a plan for ultimate organic union of the eight bodies affiliated with the National Lutheran Council, with the immediate formation of a federation as a preliminary step.

Dr. Ryden's address was given to the Augustana Ministerium, compris-

ng the clerical delegates to the 91st nnual synod of the Church here.

"The world crisis confronting the hurch," he said, "demands that Chris- ans close their ranks and face their roblems together."

ugustana Head Lashes ut at H-Bomb

Washington, D. C.—Dr. P. O. Bersell f Minneapolis, president of the Aug- stana Lutheran Church, said here hat the threat of the hydrogen bomb strikes terror into the hearts of men s the most terrible step in the cres- endo of modern warfare which has ecome mass murder."

Delivering his annual message be- ore the 91st annual convention of the hurch, Dr. Bersell characterized hy- rogen bomb warfare as "rebellion gainst God, a sin and moral perver- on that will bring self-destruction pon man."

He suggested that the Church should e the voice of Christian conscience nd speak up fearlessly with its testi- ony, especially in critical times like iese.

"We urge all our people to pray arnestly for peace," he said. "Our ith is in God, in whose hands is the te of mankind."

Dr. Bersell called on the American overnment to launch an "all-out ef- rt for peace," and thus "bring the resent tragic deadlock to an end."

Washington, D. C.—With only four t of 400 delegates dissenting the ugustana Lutheran Church voted ere to become one of the charter odies of the National Council of hurches of Christ in the United tates.

By this precedent-shattering action, e Augustana Church became the rst Lutheran body to enter into full embership in a national inter-church rganization since Lutheranism came America more than 300 years ago. is believed that the United Luther- n Church, which meets in October, ill take similar action.

The National Council will be con- ituted in Cleveland, Ohio, Novem- r 28 to Dec. 1 by at least twenty- vo of the major Protestant denomin- ions and four Eastern Orthodox mmunions. Augustana is the 26th dy to vote in favor of membership.

ugustana Church Votes or Lutheran Merger

Washington, D. C.—The Augustana utheran Church, meeting here for its st annual synod, unanimously ap- roved a proposed merger, or federa- on as an intermediate step, of eight odies affiliated with the National Lu- eran Council. It was the first group vote on the proposal and favorable action by the other seven will be necessary to consummate the merger plans.

In the event approval is given by all, the National Lutheran Council is instructed to take the first steps in converting the Council from a functional agency to a federation. The proposed organization would affect 4,000,000 Lutherans, or about two-thirds of the entire communion in America.

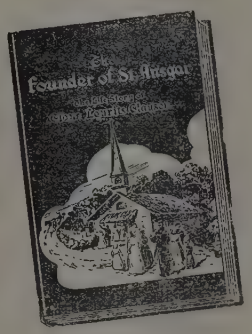
Facing the possibility that the merger plan might fail to gain unanimous approval, the Augustana convention instructed its executive council to name a unity committee.

This group will study the whole problem of unity in the light of decisions made this year by the various Lutheran bodies, engage in conversations with similar committees of other groups, and report its findings to the 1951 synod. This would leave the door open for negotiations for mergers less comprehensive than the one contemplated by the National Lutheran Council union.

Augustana Church Approves Common Lutheran Worship Book

Washington, D. C. — Approval of a new common liturgy and common hymnal for the Lutherans of America was given here by the Annual Synod of the Augustana Lutheran Church. Seven member bodies of the National

The Founder of St. Ansgar



by H. F. Swansen
Professor of History
Dana College

This biography presents the life story of Claus Laurits Clausen, one of the colorful Lutheran leaders among the Scandinavians of the mid-nineteenth century in American frontier history. He was a Dane by birth and gave of his time and efforts to the spiritual needs of his own countrymen, but his major work was done among the Norwegian immigrants.

The story covers his long career as a pioneer pastor, telling of the many tasks, some purely routine, others very unusual in terms of modern standards, connected with his ministry. It also covers many other activities ordinarily associated with the secular phase of life. Special consideration is given to his work as a pathfinder and his generous aid to thousands of immigrants who sought land and homes on the westward-moving frontier in this land of promise.

The account should appeal to all readers interested in frontier history as it relates to the Scandinavian element.

Attractive jacket in three colors.

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Lutheran Council are cooperating in the joint project, which has been under way since 1945. The Augustana Church was the first of these groups to vote on the proposal.

Dr. Conrad Bergendoff, president of Augustana College, Rock Island, Ill., reporting on behalf of the Joint Commission on a Common Liturgy, explained that the commission had drawn on liturgical materials from many sources, including some of the earliest worship forms of the Eastern Orthodox communion.

One of the new elements in the communion service, he said, is the restoration of the eucharistic prayer which always formed a part of the communion rite in the early Christian Church.

Dr. E. E. Ryden of Moline, Ill., editor of the Augustana Lutheran, reported that the Joint Commission on a Common Hymnal would probably complete its preliminary work this year, and that the new book of worship might come from the presses by 1953.

"This new book of worship," he said, "will undoubtedly become one of the most important unifying factors in the Lutheran Church. It establishes a sense of unity at the grass roots level. When Lutherans find the same book of worship in the pews of their churches, they will feel at home wherever they may go throughout America."

The Synod also approved the formation of a permanent commission which will have complete jurisdiction over the new book of worship on behalf of the cooperating Churches.

Augustana Lutherans to Launch Japan Mission Work

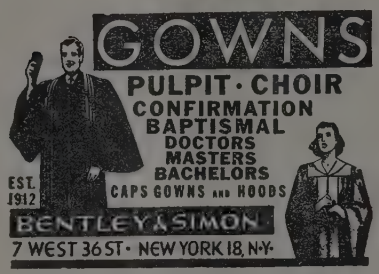
Washington, D. C.—Launching of mission work in Japan was authorized by the 91st synod of the Augustana Lutheran Church here. The action came after a report by Dr. S. H. Swanson, foreign missions director of the Church, who recently returned from a survey of Japan.

Work is expected to begin September 1 with displaced Augustana missionaries from China in charge.

"We want to start our work in Hiroshima, where the first atomic bomb was loosed in 1945," Dr. Swanson said, "and I would like to suggest that our Church erect a chapel on the spot where the bomb fell as a memorial to the Lutheran congregation in Hiroshima which was completely wiped out by the bomb blast."

Augustana Lutherans Ask Dancing Be Supervised

Washington, D. C.—After lengthy debate the synod of the Augustana



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utheran Church voted 166 to 80 to
istruct its college administrators to
kercise close supervision over danc-
ig.

However, the synod held fast to the
hurch's traditional position that
ancing is a questionable social di-
ersion by retaining the ban on of-
cial sponsorship of dancing by its
ve colleges. The Church also con-
nues to frown on dancing in parish
ouses of its local congregations.

Fourteen participated in the debate,
hich was one of the most intense
itnessed in years at an Augustana
nvention.

In its final form, the statement ap-
oved by the synod noted that "the
ry suggestion that the dance must
e regulated and restricted and kept
nder surveillance carries with it an
nplication that the dance per se is
ot a spiritual exercise and not con-
ucive to growth in grace."

Church members were told that the
ecision to take part or not to take
rt in dancing must remain the re-
onsibility of the individual, but that
e must be careful lest by his own
ample he contributes to the delin-
ency of others or gives offense to
eaker brethren."

---

orthwest Lutherans
pprove Merger

Tacoma, Wash.—Overwhelming en-
rsement of a proposed merger of
e American, Evangelical, and United
vangelical Lutheran Churches was
ted by delegates attending the an-
al meeting of the Northwest dis-
ct of the American Lutheran Church
re.

Commenting on the favorable vote,
. S. C. Siefkes, district president,
essed that the proposed three-way
ion should be regarded as an ad-
nce towards an eventual larger
rger of all Lutheran bodies in the
untry.

The proposed merger of the three
urches will be voted upon at this
ar's national convention of each
oup. Should the merger be consum-
ted, it will result in the formation
a new Lutheran body with 1,325,000
mmunicants.

---

llage of 400
oduces 36 Ministers

Alma, Mo.—Trinity Lutheran church
re has just celebrated its 75th an-
ersary. Although the community
s only 400 inhabitants, there are
5 members of the church, including
m families from surrounding areas.
Since its founding in 1875, the church
s produced thirty-six ministers. Five
these are sons of the present pas-
, the Rev. A. H. Griesse. A sixth
son is studying for the ministry, and
a daughter is the wife of a minister.
Mr. and Mrs. Griesse have three other
children.

Lutheran Mission Leader
Hits Recognition Appeal

Hong Kong—A recent appeal by 68 Protestant churchmen in the U. S. for early American recognition of China's Communist government "must seem like sabotage to many of the Chinese who refuse to sell themselves into social, mental, and political slavery," in the opinion of the Rev. Thomas Lee, Wisconsin-born missionary of the Evangelical Lutheran Church.

"Knowing the radical defferences of the ideologies of Marxism and democracy as we know them," he said, "it must seem strange to Chinese who are engaged in a life and death struggle to hear their friends say that they should submit and lose themselves."

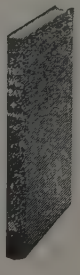
Missionary Lee, who is superintendent of the ELC's Lutheran United Mission in Honan-Hupeh Province, asserted that there has been a marked change in the attitude of the Church in China toward the so-called People's Republic.

He said that from a year to six months ago, church leaders and missionaries in the interior "were tumbl-

When We Pray

We take pleasure in announcing the forthcoming publication of a distinctive new book designed to guide family prayer and worship.

The more than four hundred prayers in this book have been selected from a wide range of Christian devotional literature representing every age and all parts of the Christian world. In the choice and arrangement of the prayers consideration has been given to the requirements both of family and individual worship. Orders of worship are provided for the mornings and evenings of a four-week period, for the evenings of church festivals and national holidays, and for special occasions in the home. There is a wide range of prayer subjects. The index lists many subjects besides those by which the individual prayers are identified and directs the user to the prayers in which mention is made of these subjects. Several lectionaries, one of them following the church year, are given as guides for the daily reading of the Scriptures.



WHEN WE PRAY

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ing over one another in praise of the new political and social system, and in establishing affiliations between the Church and the new government." It was then felt that "outside of such affiliation there could be no hope for the Church," he said.

It is encouraging to note that that opinion has changed decidedly," he added. "The promised religious freedom is in general recognized to be a farce. Now we hear of the Church seeking other ways. Now there are plans which indicate there is thought of going underground. Where people cannot meet in groups they plan to meet as families or a few together."

Lutheran Group Approves Three-Body Merger

Hutchinson, Minn.—Without a dissenting vote, the United Evangelical Lutheran Church adopted a report here looking toward organic merger with the American Lutheran Church and the Evangelical Lutheran Church.

The report empowers nine UELC members to serve on a joint committee of the three groups to work out a detailed plan of merger.

In adopting the report at the Church's annual convention, the UELC delegates asked the Church's union representatives to suggest to members of the other two groups that "we again invite the Augustana Lutheran Church and Lutheran Free Church to join in our merger movement."

In another action, the UELC said it sees "no need" for transforming the National Lutheran Council into a federation. The delegates said the Council, which is made up of eight bodies, meets the situation adequately in its present form.

A third resolution said that although the UELC approves in principle the eventual organic merger of the eight participating bodies of the National Lutheran Council, it recognizes that its present responsibilities lie with the tripartite merger (UELC, ALC and ELC).

The Rev. Hans C. Jersild, pastor of Atonement Lutheran church, Chicago, was elected new president of the UELC. Mr. Jersild is expected to move to the Church's national headquarters in Blair, Neb., after giving up his pastorate—about three months hence.

Erection of a new $25,000 building for the Church's missionary work among the Cherokee Indians at Oaks, Okla., was approved.

Lutheran Free Church Head Decries War Hysteria

Minneapolis, Minn.—"War hysteria" was decried here by Dr. T. O. Burntvedt, Minneapolis, in his annual message as president of the 55,000-member Lutheran Free Church.

Reporting to delegates assembled for the Church's 54th annual conference, Dr. Burntvedt said:

"Throughout the year, since we last met, we have been exposed to war talk and war scare by statesmen and radio and press commentators... ..

"It seems as though our nation and the other leading nations in the world have become so paralyzed with fear of a third world war that they are powerless to think thoughts of peace and to stem the rising tide of suspicion, misunderstanding and hatred....."

He warned that total destruction of our civilization and annihilation of the human race are in prospect if war breaks out.

Dr. Burntvedt also noted that "amid all this war hysteria" Communism is "steadily gaining ground."

The Christian Church, he asserted, "cannot sit idly on the sidelines and watch this development, close its ear to the warning cry of suffering brethren in the faith behind the Iron Curtain and not do anything about it."

The "only remedy" for the basic cause of the misery from which the world suffers today, Dr. Burntvedt said, is the Christian Gospel.

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Hans Christian Andersen

1805-1875

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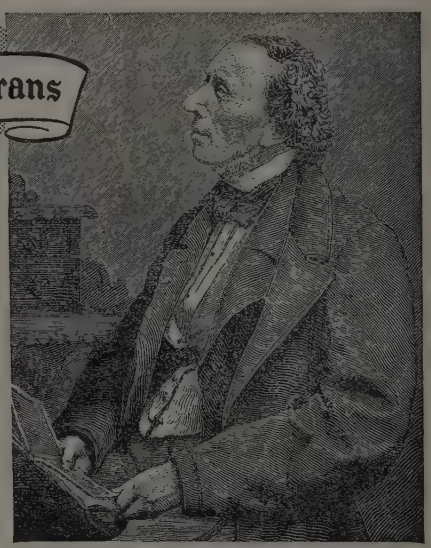

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must be applied not only to church life, but to...all levels of human life and national and international relationships.

"The social and economic inequalities which exist...must be removed if Communism shall cease to appeal to the underprivileged and the masses.

"Social discriminations because of race prejudices must likewise be done away with."

Dr. Burntvedt reported that "all through the country there seems to be a turning to God."

He noted that "perhaps at no other time in the history of our nation has the secular press, the great daily newspapers and leading magazines, carried so many articles of a religious nature, often distinctively Christian, as now."

Referring to the "remarkable awakenings and spiritual revivals" reported from various parts of the country, he said:

"To the Lutheran Christian...there may be many things in connection with the large, well-organized revival meetings which are distasteful. But from past experience we know that when the stirred emotions subside and people, from their mountain-top experiences, are led into the valley of every-day Christian life, much of what is objectionable disappears."

He therefore called on members to view revival developments "sympathetically."

Turning to Lutheran unity proposals, Dr. Burntvedt said "the tide of enthusiasm for Lutheran unity and union which ran so high last year among Lutheran church bodies in this country has subsided somewhat."

He said he thought the reason for this is that "some are facing up to this problem more soberly and realistically in their thinking."

Lutheran Free Church Backs Federation

Minneapolis, Minn.—The Lutheran Free Church went on record at its annual conference here as favoring "in principle" the transformation of the National Lutheran Council from a common agency into a federation.

If seven other member-Churches of the Council take similar action at their conventions this year, a detailed plan of federation will be prepared and final approval of the Churches will be sought at their 1952 convention.

The conference took no action on another unity proposal being submitted to the eight National Lutheran Council bodies this year: Whether it favors in principle the eventual organic union of the eight. The Church said "no" to this question at its 1949 conference, and Dr. T. O. Burntvedt, Minneapolis, president, said he doubted that there had been any change in attitude since.

A plan to establish mission work in Japan was approved by the delegates. It calls for "a mutually suitable agreement for cooperation with the board of foreign missions of the Evangelical Lutheran Church."

Finnish Lutherans Commission First Foreign Missionaries

Ishpeming, Mich.—For the first time in its history, the Suomi (Finnish Lutheran) Synod has commissioned missionaries to a foreign field.

The missionaries, the Rev. Wilho Z. Elson and Miss Sarah Makkonen, were commissioned for service in Japan at the Synod's annual convention here. They are scheduled to leave this country sometime this summer.

Two other missionaries are scheduled to go to Japan in the fall to study Japanese and to make final preparations to begin work there.

The Synod's work in Japan, it was explained, will be done in cooperation with the United Lutheran Church of America, the Evangelical Lutheran Church, the United Evangelical Lutheran Church, and the Gospel Society of the Church of Finland.

Formerly, the Synod's foreign mission activity was chiefly concentrated in supporting the work of the Mission Society of the Church of Finland.

Michigan Pastor Heads Finnish Synod

Ishpeming, Mich.—Dr. John Wargelin, pastor of the Immanuel Lutheran church, Negaunee, Mich., was elected president of the Suomi (Finnish Lutheran) Synod at its annual meeting here. He succeeds Dr. A. Haapanen, of Hancock, Mich., and will assume office Jan. 1, 1951.

The Rev. Carl J. Tamminen, pastor of the Bethlehem Lutheran church of Calumet, Mich., and editor of the Synod's English publication, the Lutheran Counselor, was elected to succeed Dr. Wargelin as secretary of the Synod's Consistory.

Lutheran Report Asks Reversal of McCollum Decision

Milwaukee, Wis.—Only the children of "godless parents" are receiving in America's public schools the kind of education their fathers and mothers want them to get, according to a Lutheran Church-Missouri Synod report.

Prepared by the Synod's board for parish education, the report expressed alarm over the "spread of the secular spirit and the decline of religious influence among the American people."

The report called upon Christian Americans to join together for the modification or reversal of the Supreme Court decision in the McCollum case outlawing released-time education on public school premises.

It urged Protestant bodies to encourage the establishment of more full-time Christian schools.

Stressing parental rights as regards education the report said "parents are scarcely conscious of their rights and exert only a negligible influence in determining the education which their children shall receive.

"Anything which makes it difficult or impossible for parents to fulfill their God-given responsibility encroaches upon their rights," the report added and listed five areas in which the rights of parents may be violated. They were:

(1) When parents are forced to send their children to a school prescribed by the State instead of being permitted to send them to a school of their own choice.

(2) When the content of the textbooks which their children are compelled to use is such that it contradicts the religious principles of the parents.

(3) When children are compelled to attend religious instruction of which the parents do not approve.

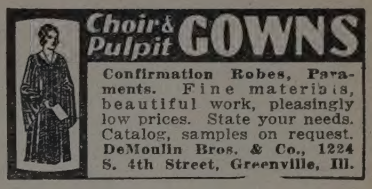
(4) When the school so monopolizes the child's time, especially on weekdays, that there is practically no time for the religious instruction of the child.

(5) When the State gives some parents, for example, those who want non-religious schools, the schools they desire, but neglects to do anything to meet the desires of a large percentage of religious parents for the kind of schools they want.

The report urged delegates to the convention not to become advocates of a type of separation of Church and State which will "work harm both to the Church and the nation."

Although disavowing any attempt to impose "sectarian religious instruction" upon the public schools, the board advocated that "the Church be given an opportunity to bring religious instruction to its children in connection with the daily school program."

In this regard, it decried recent Supreme Court interpretations of the First Amendment to the Constitution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outlawing released-time religious education on public school property.

American Christians, the report urged, should not "submit meekly to decisions that are favorable to atheists but unfavorable to the majority of American parents."

It said they should arise and cooperate in an effort to have the decision in the McCollum case reversed or modified in the interest of "securing for parents the rights which should be theirs by the will of God and in accordance with the religious freedom which the First Amendment guarantees."

Missouri Synod Reports Record Gains

Milwaukee, Wis.—A new parish of the Lutheran Church-Missouri Synod was formed every three and one-half days in the United States and Canada during the last three years, according to a report by the denomination's board for North and South American missions.

The report was prepared for the triennial national convention of the Synod.

During the three-year period, it said, the Missouri Synod received more adult converts than in any comparable period in the history of American Lutheranism. Since the last convention of the Church in 1947, a total of 71,074 adults were confirmed by the Synod's 5,566 parishes in the United States and Canada.

Reports Chinese Situation Deteriorating

Washington, D. C.—A definite deterioration of the economic and political situation in China was reported to the 91st annual synod of the Augustana Lutheran Church here by Dr. Paul C. Empie of New York, executive director of the National Lutheran Council.

"Confidential advices from our Lutheran World Federation representative in Hong Kong reveal that persecution of Christians is going on in many areas," he said. "However, instead of destroying the Church, Communist opposition has only served to stimulate Christian work."

Dr. Empie said that during the last decade American Lutherans have contributed more than $36,000,000 in cash and goods to relieve distress and suffering in Europe and Asia.

He urged continued support of Lutheran World Action, the annual financial appeal conducted by the National Lutheran Council, and which this year has a goal of $3,200,000 to aid churches in war-devastated countries.

Pastors Ask Halt of Anti-Religious Teachings

Minneapolis, Minn.—Minnesota pastors of the Lutheran Church-Missouri Synod have asked the help of Governor Luther W. Youngdahl in stopping what they claim is anti-religious teaching in the public schools of the state.

The pastors, at their annual conference, appealed to the governor to use his influence "as a Christian statesman" to "discourage" public school teachers from "teaching things inimical to the spiritual values with which the Church is seeking to equip its youth."

Many people, a resolution said, "are becoming increasingly alarmed about the teaching in the tax-supported schools which undermines the faith of our young people in God and in a divine moral code."

The resolution noted that "the regular insistence upon an absolute separation of Church and State makes it impossible for Christian teachers in a tax-supported school to teach anything of a positive Christian nature."

But it said that the nation's welfare is dependent upon the preservation of spiritual values.

Lutherans Adopt Unity Resolutions

Onamia, Minn.—Two resolutions looking toward closer Lutheran unity were adopted here at the annual convention of the Minnesota district, American Lutheran Church.

One instructed the district's delegates to the national ALC convention in October "to support necessary action which would authorize the joint study of the proposed merger of the Evangelical Lutheran Church, the United Evangelical Lutheran Church and the American Lutheran Church."

The second instructed the delegates "to encourage the American Lutheran Church to study the further possibilities of Lutheran union in America."

Dr. Emanuel Poppen, Columbus, Ohio, national ALC president, urged support in the national convention for a statement on doctrinal agreement prepared by committees of the ALC and the Lutheran Church-Missouri Synod.

Lutherans Establish Boys' Ranch

Napa, Cal.—A project to aid homeless boys and to provide a Christian home for them has been launched here by Mr. and Mrs. George F. Hohmann, members of the Lutheran Church-Missouri Synod.

The couple has founded "The Redwood Boys' Ranch" and they say that basic to the ranch's program will be spiritual training for boys between th ages of 12 and 17.

"Our purpose is to provide a Chri tian home for boys from broke homes, boys with behavior problems not delinquents—but boys who ha missed the love and understanding e sential to happy childhood," Mr. Ho mann explained.

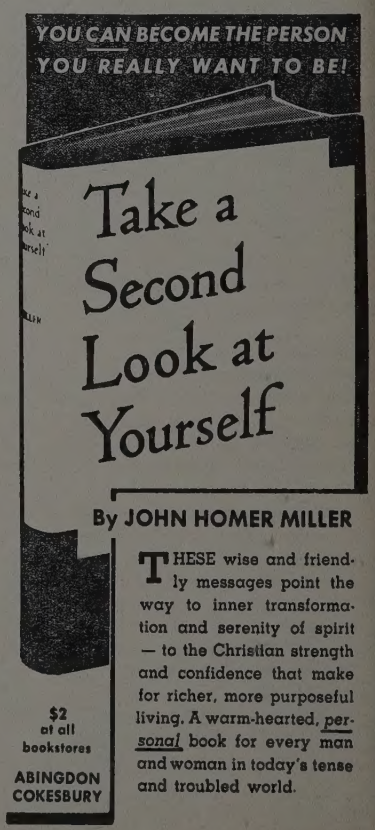
"Our aim is to help them on the way to a more Christ-centered chara ter and a more stable and secure pe sonality."

Redwood Boys' Ranch comprises 2 acres of farmland and an ample fie for sports. Chicken-raising will be th chief source of income on the ranch.

Lutheran Leader Assails Flynn Book

Minneapolis, Minn. — Attempts b John T. Flynn to "hang the tag Communism" on the Federal Counc of Churches were decried here at th annual convention of the Northwes Synod, United Lutheran Church i America.

The attacks by Mr. Flynn on th Council in his book, "The Roa Ahead," have "no basis in fact," D F. Eppling Reinartz, New York, ULC general secretary, told delegates t the convention.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"Flynn's criticisms have been answered point by point by Dr. Samuel Cavert, executive secretary of the Federal Council, to the full satisfaction of the Council's executive committee," Dr. Reinartz said.

Although Mr. Flynn accuses the Federal Council of promoting Socialism, he "implies he means Communism—not the social improvement and development of social structures in accordance with New Testament principles," Dr. Reinartz declared.

"What he is trying to do is to hang the tag of Communism on the Federal Council. That is what we resent. Flynn's attack is an attack on the 25-member denominations. We receive it and resent it as such."

Dr. Reinartz also said that the proposed National Council of Churches, to be created out of a merger of the Federal Council and seven other interdenominational agencies, will bring greater efficiency to interdenominational operations.

Turning to the subject of Lutheran unity, Dr. Reinartz said the ULCA is ready for full, final and complete" union with the seven other bodies of the National Lutheran Council. "And eventually we are ready to go beyond that," he added.

He disclosed that negotiations have started looking toward merger of the 2,900,000-member ULCA and the 20,000-member Danish Evangelical Lutheran Church of America.

Bishop Wurm Argues Against Neutrality

Berlin—Christians in Germany cannot remain neutral toward the political systems of the East and the West, Dr. Theophil Wurm, 81-year-old retired Evangelical Bishop of Wurttemberg, declared during an address at Stuttgart. The theme of his talk was "The Church and Communism."

"Whatever deficiencies the State and society in the West may have," he said, "the right of free speech and protection for the individual against arbitrariness are such valuable assets that they cannot be replaced by anything else."

At the same time, Bishop Wurm said that German Christians should refuse to accept the contention that a Communist victory would mean the Church would perish and therefore they must wish for a victorious war of the West against the East.

"Christ Himself decides the Church's fate," he said.

Finnish Bishop Demands Clergy Shun Politics

Helsinki, Finland — A plea by Lutheran Bishop Elis Gideon Gulin that clergymen stay out of politics has raised a storm of controversy throughout Finland. The bishop's see is at Tampere, a large industrial city often called the "Manchester of Finland."

In a pastoral letter, Bishop Gulin, who has been prominently identified with evangelism among working people, declared that clergymen in party politics have driven many workers from the Church. He asked every preacher engaged in politics to give up such activities for the good of the Church.

The appeal was immediately criticized by Dr. Paavo Virkkunen, pastor of the Johannes church here, who said the important thing was not whether clergymen engage in politics, but how they do so.

Bishop Gulin said the demand that clergymen stay out of politics comes from the workers, and that he is in complete agreement with their stand.

One of the arguments made by Bishop Gulin was that the amount of good clergymen serving in parliament can do is far outweighed by the amount of harm.

He stressed that the workers' slogan, "Ministers Out of Politics," comes from those who comprise half the nation, and added:

"When from this part of our nation is presented unanimously and vigorously such a simple and moderate request, I, for my part, could not have a moment's peace until I had made a decision on the matter. Can you, dear brother, be of another opinion in this matter?"

"Certainly" was the answer Bishop Gulin got from Dr. Virkkunen, a former leader of the Conservative Party who once held a seat in parliament.

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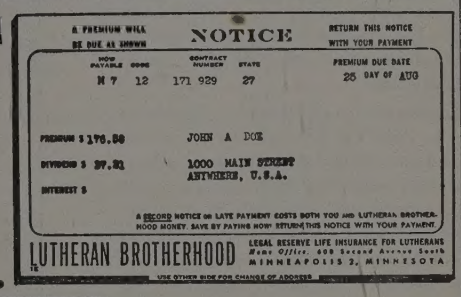
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He made his reply in the party organ.

"In principle, there is nothing in the Christian faith to prevent a clergyman from taking an active part in politics," he wrote. "Besides, it is extremely un-Lutheran to place a preacher, who is also a citizen and a member of society, into a different position than other Christians. To be consistent, one should then demand that Christians stay out of politics. There can't be too many clergymen elected to parliament."

"Another striking defect in the pastoral letter," Dr. Virkkunen added, "is that the rights of the people in a democratic state and society are not considered at all. The people should have the right to elect a clergyman if they so desire."

Bishop Ordass Released from Prison

Budapest—Dr. Lajos Ordass, former head of the Hungarian Lutheran Church, has been released from prison, it was announced here by the Ministry of Justice.

Condemned to two years' imprisonment in 1948 on charges of receiving remittances from American Lutherans without clearing them through the National Bank of Hungary, Bishop Ordass would not have completed his full term until September.

The bishop's release came nearly two months after Dr. Ivan Reok, lay president of the Hungarian Lutheran Church, had called upon President Arpad Szakasits to petition for his pardon.

Dr. Reok was a member of a Church disciplinary court, which previously ordered Bishop Ordass removed from his post as bishop of the Banyai district, an office which gave him preeminence over all other Lutheran bishops in Hungary. The court was convened at the request of the Communist-dominated government.

It was learned here that Bishop Ordass had gone immediately to his residence at 12 Pushkin Street to rejoin his wife and family. The Bishop, who is 49, has a son and three daughters.

No information was immediately available as to Bishop Ordass' future plans. In addition to being sent to prison, he was deprived of civil rights for five years, which means that he cannot occupy a bishopric and may even be excluded from serving in a ministerial post.

(A spokesman for the National Lutheran Council in New York said it was possible that Bishop Ordass might come to the United States, since he has been barred from holding any ecclesiastical post in Hungary. The spokesman said there would be nothing to prevent the bishop, who speaks excellent English, from being appointed to a church post in the United States, if he so desired.)

Dean Hoegsbro Named Danish Bishop

Copenhagen—Dean Halfdan Hoegsbro, 56, principal of the Pastoral Training College affiliated with the University of Copenhagen, has been elected by the Church of Denmark as Bishop of the Islands of Lolland-Falster.

He will succeed Bishop Nieles Munk Plum, who resigned Feb. 19 at the age of 70. Other candidates for the bishopric were Dean Egede Schack of Copenhagen and Dean H. M. Rasmuss of Falster.

Dean Hoegsbro recently returned his post as head of the Pastoral Tra ing College after working among r ugees in Germany as a representati of the World Council of Churches.

One of Denmark's three women p tors is serving a so-called "free" co gregation in Lolland-Falster. Bish Plum refused to ordain her when s was appointed to his diocese after t Danish Parliament passed a law 1948 to permit the ordination of wo en. Dean Hoegsbro, it is reported, also opposed to women pastors.

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